

Acknowledgments

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Acknowledgement is made of the glossary items obtained at http://www.rinpoche.com/glossary.htm.

We give thanks to Maitreya Buddha and all Enlightened beings.
We give thanks to Arya Asanga and all great bodhisattvas.
We give thanks to Lama Zasep Tulku Rinpoche and all accomplished spiritual guides.

We offer our sincere appreciation to Deborah Simpson and MaryJane Nehring, co-founders of Gaden Rime Zong Ling (1982).

Special appreciation to George Tilser, for his masterful audio-taping of the original teachings.
Special appreciation to each transcriber, who worker on each tape for about 6 hours.
Special appreciation to USAT program director, Cyndy Roomy.
Special appreciation to all involved in the USAT program in any capacity.

And finally, (although Rick will try to edit this one out, no doubt!), a very special appreciation we should offer to Rick Rova, who has devoted literally hundreds of hours and his considerable technical expertise to get the project into its current state-of the-art format.

Any and every mistake or error of judgement is entirely the responsibility of the editors.
Your forbearance is appreciated!

May every living being recognize and fully develop their potential to become perfectly Enlightened Buddhas as quickly as possible.

The USAT Buddha-nature course directors

Vancouver, BC, Canada
2001 September 4

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Part 1 of Buddha-Nature Course Module of the USAT Program, Version 1.0, 04 September 2001

Buddha-Nature
The Mahayana Uttara Tantra Shastra

Maitreya's Root Text & Asanga's Commentary

Commentary by
13th Zasep Tulku Rinpoche

Given during retreat at
Lake Cowichan, Vancouver Island, BC, Canada
from May 10-17, 1985

Based on translation by E. Obermiller
Chapter 1, "On the Essence of Buddhahood," Verses 1-165
1st Four Vajra Topics

Hosted by Zuru Ling (formerly Gaden Rimé Zong Ling) Dharma Centre

Table of Contents

Introduction to the USAT study program and the Buddha-nature teachings:

This Buddha-nature course is the fourth module of the Union of Sutra and Tantra (a.k.a. USAT) Buddhist study program. The first 3 modules involved the study of the Lam Rim (Stages of the Path to Enlightenment), Lojong (Mind training), and Lorig (Understanding mind and mental factors). The USAT program is being conducted under the spiritual guidance of Lama Zasep Tulku Rinpoche. The program director is Cyndy Roomy.

The Buddha-nature teachings were given by the Buddha Maitreya to the 5th century AD. Indian Buddhist master Asanga. Asanga wrote down Maitreya's teachings as a root text known in the Tibetan Buddhist tradition as *Mahayana Uttaratantra Shastra*, or *Gyud Lama*. Asanga wrote a commentary to Maitreya's teachings. Tibetan lamas have written further commentaries on Maitreya's and Asanga's teachings.

The Uttaratantra root text comprises an introduction, 7 "vajra topics", and a dedication. The first chapter deals with the first 4 topics (Buddha, Dharma, Sangha, and Buddha-nature). The last 3 chapters deal with the last 3 topics respectively (Enlightenment, Buddha qualities, and Buddha activities).

Zasep Rinpoche gave three weeks of commentary on Maitreya's Buddha-nature teachings spread over two residential retreats held at Lake Cowichan, Vancouver Island, British Columbia (BC), Canada. The retreats were for one week in May, 1985, and two weeks in June, 1986. The retreats were hosted by Rinpoche's Vancouver, BC centre, Gaden Rimé Zong Ling (now known as Zuru Ling). Approximately 25 people attended these retreats.

Rinpoche covered Chapter one (first 4 topics) during the first retreat (May 1985). His commentary is based on Tibetan commentaries and an English translation of the root text by E.

Obermiller which was available at that time. Obermiller was a Russian scholar who published his translation in the 1930's (see *The Uttaratantra of Maitreya*, ed. Prasad, H.S., Sri Satguru Publications, Delhi, 1991. Contains Obermiller's translation, and Sanskrit root text)

Rinpoche completed his teaching on the remaining 3 chapters of the text during the second retreat in 1986. Rinpoche chose to use a newly available English translation by Holmes, instead of the Obermiller translation used for Chapter one.

The Buddha-nature course materials and curriculum:

This USAT course is based on the 40 original audio-tapes and lightly edited transcripts of Zasep Rinpoche's commentary. The 6 directors for this course came to the conclusion that the profound metaphysical nature of the material contained in the Uttaratantra is best heard from an accomplished Buddhist master such as Zasep Rinpoche, rather than from student teachers. We therefore requested and received permission from Rinpoche to prepare and use his original teachings for the current course.

We are fortunate that modern technology allows us to hear and study these teachings even if we were not there at the time it was taught. Rinpoche gave a verse by verse commentary to the entire root text, in accordance with tradition. Rinpoche also allowed great latitude for student's questions. Rinpoche's wisdom and humour shines throughout these dialogues and debates. We have therefore included these dialogues as an organic part of the overall commentary, rather than editing them out. Where known, and remembered, students' names have been included to add flavour!

The presentation of this course has been in the works for 15 years. Transcribing began in 1986. It was restarted and basically completed in 1998 as an offering to Rinpoche during his 49th

year. Approximately 20 people have worked on the transcriptions. In January, 2001, Rinpoche gave permission to use this material for the USAT program.

The original master tapes are now digitally copied into the MP3 format. The transcripts are formatted in Microsoft Word. The first twelve 45 minute files have been lightly edited and proof-read. What is presented here are the first twelve classes of the curriculum. The classes consist of approximately 30 to 50 minutes of listening time, with coinciding transcripts. A schemata of Rinpoche's original discourse number and corresponding USAT class number is included.

The subject matter for each class is listed, as is the audio-file number (titled MUTS01, MUTS02, etc.) As each discourse with question and answer was about 2 - 2 & 1/2 hours long, the division of the classes is an attempt to find the most natural breaks in the material while keeping within a listening time frame of approximately 45 minutes per class. The rest of each class can consist of meditation and discussion arising from Rinpoche's teaching.

In order to help the synchronisation of the text and audio, time markers appear interspersed in sections of the text. For example, [01/2:00] indicates that the text can be heard in the first MP3 file (equates to Tape 1 side 1) at time 2:00 minutes. Not all the text was marked in this way, primarily due to time constraints in completing the task.

The material included here covers approximately 20-25% of the entire commentary. As each successive section is completed, it will be forwarded to USAT course coordinators. The next section is scheduled to completed by December, 2001. Please enjoy, and we welcome your feedback.

Rick Rova and Chuck Damov, editors; on behalf of the directors of the USAT Buddha-nature course (Cyndy Roomy, George Tilser, MaryJane Nehring, and Cindi Tomochko)

May the merit of this undertaking be of benefit to all sentient beings, without exception!

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Mahayana Uttaratantra Shastra

Class 1. [MUTS01/00:00]

(#1)

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

[01/02:50] This week we will study Mahayana Uttaratantra Shastra. [01/03:00] This text is one of the five texts or treatises [ed., of Maitreya Buddha], which was edited and composed by Arya Asanga.

Arya Asanga was one of the great Indian masters. There were two great Indian Mahayana masters, Arya Nagarjuna and Arya Asanga. Arya Nagarjuna came to the world four hundred years after Buddha [01/04:00] went to Parinirvana, or Buddha passed away [ed., approx. 100 BC]. Asanga came later, nine hundred years after Buddha went to Parinirvana [ed., approx. 400 AD].

After Buddha passed away, there were many sects and many sub-sects—Mahayanists, Theravadins or Hinayanists—many sects. Due to the karma of the people in India and due to conditions and other circumstances, for awhile Mahayana Buddhist teachings became almost extinct.

Then Nagarjuna came to earth. Buddha himself also gave a prediction. Buddha said that [01/05:00] in the future there would be a man coming from South India, called Nagarjuna. He will teach Buddhadharma, Mahayana, and the pure doctrine of Buddha. He will regenerate Mahayana teachings.

Buddha also said that in the future there would be a great man called Arya Asanga, who will regenerate Mahayana Buddhism. Arya Asanga was born in the west part of India. I think he was born around Peshawar or Rawalpindi in Pakistan. Asanga also had a brother who was called Vasubandhu. Vasubandhu was born in Kashmir, India. [01/06:00] The two brothers had different

fathers. Vasubandhu's father was a Brahmin and Asanga's father was like a king, maybe a local king. Their mother was a nun. She had many visions and dreams and thought that she should marry. She also heard many voices. Some great masters gave a prophesy and told her that she should marry and that she would have two beautiful sons who would regenerate Buddhadharma. So she was married. I think she was married twice [01/07:00], and she had two sons.

Asanga meditated many years, and travelled many places in India. He studied in big monasteries in India and he lived also in south India. He practised Maitreya Buddha, he wanted to see Maitreya Buddha, and he wanted to receive teaching directly from Maitreya Buddha. So he went to a cave. Some people said he went to Ellora and Ajanta caves in south India—not very far from Bombay. He went to the cave and meditated. He wanted to see Maitreya Buddha and receive teachings. The first three years he meditated [01/08:00], he did not have any sort of sign or realisations. Then he left the cave, and then went back again and meditated another three years. And then again, he left the cave. Then he went back to the cave for another three years. Then he left the cave again and went back to the cave again and meditated again another three years—the same cave. For altogether twelve years, he meditated in the cave.

Every time after three years, he was kind of disappointed because he could not see Maitreya Buddha directly, and so could not receive the teachings. That is why he left.

When he left the cave, he saw a waterfall. [01/09:00] He looked at the waterfall. Because the water ran through the rocks for many centuries, it became very smooth, there is even a hole on the rock. So he sat there and meditated. Rock is very hard, solid. Water is very smooth and very soft. But due to the continued working of the water running through the rocks, then gradually the rock became very smooth, and the water made a hole on the rock. So he thought, [01/10:00] "This is possible, even though the water is so soft. But if you work, always, continuously, you can achieve

the result—whatever you do, you can achieve. There is nothing that one cannot achieve in the world if one really tries, if one has the energy and perseverance—practise, practise, practise, work, work, work. It is very hard, not easy, but eventually one will achieve the result, whatever one wishes to achieve." So he thought, "This is wrong, I should not leave the cave. I should go back and meditate again and again and again and I will see Maitreya Buddha one day." So he went back, like that.

[01/11:00] Also one day, on the second or third time when he left the cave, he saw birds flying, and he saw big eagles flying. They have a nest in the caves, also on the side of the rock, little holes. The eagles made their nests there. For many centuries, the birds flew inside the cave and outside the cave. Sometimes their feathers touched the rock, and their feathers made the rock very smooth because of so many years of their feathers touching the rock. So he also thought, "The feathers are very smooth and light—one of the lightest things that you can find on earth. That's why the birds can fly. [01/12:00] Even the feather can make the rock very smooth because of continuously touching and rubbing the rock. So if I meditate and pray and contemplate and develop my Buddha-nature, the Tathagatagarbha, then for sure I will meet Maitreya Buddha." So he thought he must go back. So he went back to the cave and meditated.

The third time also when he left the cave, he saw an old man in the village, who had a piece of cloth in his hand. He was holding some kind [01/13:00] of metal in his left hand and he was rubbing this metal with the cloth. Asanga asked him, "What are you doing?" and he said "I am trying to make this thinner and thinner and to make needles, nails and all kinds of tools—just cleaning these things." Then Asanga said, "How can you make this big thick metal into many pieces and make needles, nails and so forth?" The man said, "It's possible if you have the inspiration and the perseverance." So that's why Asanga received all this perseverance.

Then after twelve years, he left the cave. Then he was wandering in the village. [01/14:00] He saw a dog who was dying. This dog had an infection all over his body. There were also many little bugs eating on the body of the dog. Asanga could not bear this suffering of the sentient being. He decided he must save the life of this dog. He concentrated on how to save the life of the dog. Then he thought, if he removed the bugs, worms, or insects and threw them away from the body of the dog, then the bugs would die.

Then he thought, that is not good either [01/15:00] because you save one life and kill another sentient being. So he thought he should cut his own flesh and put these insects on his own flesh, so that they can eat and they can live. So he decided to do this. And he cut a piece of flesh from his thigh and then he tried to remove these bugs. But they were so small, he could not, and they also died because they were so small. So he thought maybe he should remove them with his tongue. Then he closed his eyes and tried to remove these bugs, but he could not reach them. When he opened his eyes, there was no dog—[01/16:00] the dog had disappeared. Instead of the dog, there was Maitreya Buddha. Actually, that was not a real dog, it was a manifestation of Maitreya Buddha. Maitreya Buddha wanted to see how much compassion Asanga had, sort of like a final test.

Then Asanga was very happy and he said, “You have the great compassion, you are fully Enlightened Buddha, and I meditated in the cave for so many years, for twelve years trying to meet you. Why did you not appear to me when I worked so hard and I suffered so much? What happened to your great compassion?”

Maitreya said, “Well, [01/17:00] because you had to purify your mind, purify your karma. I always have compassion. I was always with you when you were in the cave. I was sitting next to you and meditating with you but you could not see me. Now today you purified your mind and your body. Now you are Enlightened and you can see me.” Then Maitreya said, “If you don’t believe me,

we will go together to town so you can see if people can see me or not." So Maitreya Buddha sat on Asanga's shoulder and then they went to town. Asanga said to many people, "Can you see Maitreya Buddha, he is sitting on my shoulder?" (GL[1]) He went around and many people thought he was crazy. [01/18:00] Then Maitreya Buddha said, "Let's go to Tushita Pure Land." That's the place where Maitreya Buddha lives. There are all these disciples, entourage and the great Bodhisattvas in this pure land. He said, "I will give you Mahayana teachings."

So Asanga went to Tushita Pure Land with Maitreya and he lived there for fifty years. Asanga lived altogether one hundred and fifty years. He lived on earth for a hundred years and in the pure realms for fifty years. But in the pure land, that was only one morning, very short time—a big time difference. Here on this earth it is fifty years, [01/19:00] but there it was only one morning their time. Because, of course, Maitreya Buddha doesn't want to spend fifty years with Asanga (GL). He has lots of things to do.

Asanga received these teachings, the Mahayana Uttaratantra. There are altogether five texts: the Prajnaparamita and three other texts [ed., The five texts are: 1) Ornament of Definite Realisation (*Abhisamayalamkara*), 2) Ornament of Mahayana Sutra (*Mahayanasutralamkara*), 3) Discerning Middle and Extreme (*Madhyanta-vibhanga*), 4) Discerning Dharma and Dharmata (*Dharma-dharmata-vibhanga*), and 5) the *Mahayana Uttaratantra*—the Mahayana Treatise on the Ultimate Continuum]. He received all these teachings and then he came back to earth and wrote, composed these books. So this is [01/20:00] one of the texts.

Now since we have only one week, we don't have very much time. This text is very profound and a very beautiful text, so I thought this time I will try to give the teachings as much as I can, for as much time as we have. I will try to teach maybe half the text, and maybe half we can do next year,

[1] Denotes "General Laughter."

instead of going over verse by verse very quickly. I think it is very [01/21:00] important to do slowly and we should think more, meditate more and concentrate and discuss—and do half this time, and half we will do next year.

Now in the beginning of the text, it says Mahayana Uttara Tantra Shastra. That is a Sanskrit word, the title of the book. *Mahayana*—*maha* is great, and *yana* means vehicle or path. [01/22:00] So this teaching is Mahayana teaching. And why we call it *maha* is because it has great meaning, it has great purpose, it has great benefit, it has great wisdom. Mahayana teaching shows the great wisdom, the highest wisdom. Also, it shows the great compassion, it shows the great benefit of all sentient beings. It also explains the great purpose, which is the Enlightenment. So by those reasons, it becomes *maha*, *maha* is great. [01/23:00] Okay? It also explains the great perseverance, the great patience, great concentration and great wisdom.

Now yana is vehicle. There are different vehicles—Hinayana, Mahayana, and Vajrayana. Yana means vehicle like car—we have boat, aeroplane, horses, motorcycle, bicycle—we have all kinds of vehicles to travel. So to travel to the state of Enlightenment, to Buddhahood, there are different vehicles. Buddha taught different yanas for different levels of people. [01/24:00] And this is the Mahayana. This is the big yana, the big vehicle. This is like a jumbo jet! (giggling)

There are different vehicles like Hinayana, Mahayana, and Vajrayana. Hinayana means small vehicle or simple vehicle, which is for small-minded people or people who have a kind of simple attitude and people who do not wish to do too many things [01/25:00], so many things at one time. They want to go slowly, very slowly. They also want to live by themselves, contemplate, and meditate. So those people need teaching which is directly to themselves, for their own meditation—Hinayana.

This is a Mahayana teaching—Mahayana Uttaratantra. Now *uttara* has different meanings. Sometimes in Sanskrit uttara means middle, the centre—say the centre of the land. [01/26:00] In this case, uttara means superior, higher. Also uttara can translate into Tibetan word, *bla ma* (lama). Usually lama means like priest, teacher, or monk. Especially the teacher is a lama. But also lama has different meanings. Lama means "superior, higher level, higher being, higher person, high consciousness." Those are lama. So here [01/27:00] it is uttara, which means this teaching is one of the *highest* teachings. By practising this teaching, one will attain the highest goal. One will attain Buddhahood.

Then *tantra*—in this case, tantra means "continue," like continuity, the stream. For example, consciousness is continuous. Our consciousness is tantra because we have this mind always—from beginningless and endless, life after life, life after life. There is always mind without breaking; there is always a continuity of the mind. [01/28:00] Now here, talking about tantra, which really means the Buddha-nature, the Tathagatagarbha. Our mind is mind itself—it is Tathagatagarbha. Mind itself is the seed of the Buddha, the seed of Enlightenment, our mind. We have this mind right now—we have the Tathagatagarbha. When we practise, when we go step by step through the Mahayana stages, bodhisattva's bhumis, then we have the same mind: continuous. [01/29:00] After one becomes Buddha, after one becomes Enlightened being, we have the same mind. It is always the same mind, continuous. The mind itself is the same, only the klesha or the delusions are eliminated when one becomes Buddha. So that is why it is called tantra. This time we are not talking about tantric practice or tantric yana. This time we are talking only about Uttaratantra. So this teaching is tantra.

Then *shastra* is the commentary. Shastra means commentary, and also shastra means to [01/30:00] change, to correct. Shastra is to change the mind from negative to positive, from unwholesome mind to become wholesome mind. Impure mind becomes pure mind; unhappy mind

becomes happy mind. Incorrect mind or confused mind becomes unconfused, clear mind—to make it correct, to make a correction. That is the meaning of shastra.

[01/31:00] In the text, it says, "I go for refuge—homage to Buddha and the bodhisattvas." This is also very important to know. All the Buddha's teachings are sort of condensed into three groups. These are called Three Baskets, or Tripitaka in Pali language and Sanskrit language. Three groups of teachings. 'Tri' means three, that's Sanskrit. 'Pitaka' means basket. All the teachings that Buddha taught [01/32:00] in India, he taught for 25 [ed., 45] years, are put into three groups: the abhidharma pitaka, vinaya pitaka, and sutra pitaka.

Abhidharma pitaka is the wisdom pitaka, the basket of wisdom. Vinaya pitaka is discipline and morality, pure mind and pure conduct. Sutra pitaka is the bodhichitta and compassion. So he gave teaching many years and there are many sutras. There are hundreds of different sutras—like talks, sayings of Buddha. These things are divided into three groups: 1) some are about wisdom, how to develop wisdom. [01/33:00] 2) Some are how to make discipline and how to control one's body, speech and mind. 3) Some are how to develop compassion, love and bodhichitta. That's why there are three groups.

When these teachings were translated into Tibetan from Indian, in order to know which text belongs to which pitaka, the Tibetan king and great translators made this rule that the beginning of each text should have a particular homage or sign, which implies that that text belongs to one particular basket.

Now this text [01/34:00] is part of the sutra pitaka, because the main teaching of this text is compassion and bodhichitta. That's why it says in the beginning "Homage to Buddhas and bodhisattvas." So all the texts and books which are part of the sutra pitaka, at the beginning of the text, has homage saying, "Homage to Buddhas and the bodhisattvas."

Then the texts—all the books and commentaries—which are part of the vinaya pitaka, at the beginning of the text it has homage saying "Homage to Shakyamuni Buddha—one who possesses the omniscient mind," Shakyamuni Buddha.

Then the texts [01/35:00] which are part of the abhidharma pitaka—the beginning of the text has the homage, "I pay homage to Lord Manjushri," because he is the deity of wisdom. So that is why here it says, "Homage to Buddha and bodhisattvas."

Now verse 1 of the text talks about *seven vajras*,

Verse 1: The Contents of the Work[2]

> The Buddha, the Doctrine, the Congregation,
> The seed (of Buddhahood), Supreme Enlightenment,
> The attributes of the Buddha, and last of all his acts,
> These are the seven adamantine topics,
> In which the compass of this treatise can be summarised.

Rinpoche: "The contents of the work: The Buddha, the Doctrine, the Congregation, the Potential of the Buddhahood, the Supreme Enlightenment, attributes of the Buddha, and last of all, (Buddha's) acts. These are the seven [01/36:00] adamantine topics."

So there are seven topics in this book. These are called the seven vajras.

1) The first one is Buddha, he talks about Buddha. 2) Then second is Dharma. 3) The third topic is Sangha. 4) The fourth topic is the seed or potential of the Buddhahood, which is also called the *Tathagatagarbha* in Sanskrit—*garbha* means seed, potential. *Tathagata* is Buddha. Then Buddha, Dharma, Sangha, Tathagatagarbha, that's four. 5) The fifth one is Buddhahood, the attainment. 6) The sixth one is the quality [01/37:00] of the Buddha, here it says: "attributes." 7) The

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[2] [Ed., verse inserts are from *The Uttaratantra of Maitreya,* containing Introduction, E. H. Johnson's Sanskrit Text and E. Obermiller's English Translation.]

seventh is the activities of the Buddha. Those are seven topics of this book. These are called seven vajras.

Now why do they say vajra? Vajra is indestructible. Vajra is kind of a symbolic meaning, like a diamond and Vajrayana is also called a diamond vehicle. [01/38:00] Vajra means indestructible or adamantine. Vajra is very solid, very powerful, and very strong. So the Vajrayana, tantrayana is very powerful, very profound, and esoteric.

Now these seven topics here are also vajra because they are very difficult to understand. The meaning is so profound. It is very hard to understand—when you listen or when you talk or when you think. It is very difficult. It is like a diamond, very difficult to cut. It's very delicate. Likewise, these topics are very profound, very difficult to understand. [01/39:00] That's why it is called vajra.

So those are the seven topics. We have to know first what is Buddha, what is Dharma, and what is Sangha.

Then, verse 2 talks about where these topics came from. Here Asanga is saying that he did not write this by himself. These topics were taught by Buddha Shakyamuni himself. [01/40:00] Here it says:

> Verse 2: The Seven Subjects According to the *Dharanisvara-raja-pariprccha*.
>
> Their essential character and mutual connection
> Is, in gradual order, (shown) in the *Dharanisvara-raja-sutra*.
> (The first) 3 topics are to be known from (its) introduction,
> and the (remaining) 4—from the analysis of the Buddha's
> and the Bodhisattva's attributes.

Rinpoche: "The seven subjects according to the *Dharanisvara-raja-sutra*. The first three, the Buddha, Dharma, Sangha, were taught in the beginning of the sutra. The last four are explained towards the end of the sutra." [01/41:00]

Class 2: [MUTS01/41:20]

Now the order of the text, verse 3:

Verse 3: The Connection between the Seven Subjects
From the Buddha comes the Doctrine, from the Doctrine—
the Congregation of the Saints,
From the Congregation—the desire of purifying the potential
till the attainment of the quintessence of Wisdom.
This Wisdom being attained, one comes to Supreme
Enlightenment,
Becomes endowed with it and the other attributes, through
which one acts for the sake of all living beings.

Rinpoche: "From the Buddha comes the Doctrine, from the Doctrine, the Congregation of the (Sangha) Saints, from the Congregation comes the (desire of purifying) the potential until the attainment of Buddhahood..."

This is the order: Buddha comes first, and then Buddha gives the teaching. Dharma comes from the Buddha. So there is always Buddha; there was always Buddha. From beginningless time, there was always Buddha. And Buddha gave the teaching, so Dharma came from Buddha. Without Buddha, there is no Dharma. The teachings that we have right now [01/43:00] come from Buddha Shakyamuni. Also the teachings that Buddha Shakyamuni received, that also came from previous Buddhas. We also have intuitive Dharma or knowledge, wisdom, and virtues within ourselves. That also comes from Buddha.

In other words, all people, all sentient beings, all human beings, have a virtuous mind. People have a non-virtuous mind and a virtuous mind both. People have mixed feelings—good feelings and bad feelings, compassion and aggression. All the virtuous minds that people have, and we have, come from Buddha—in the past came from Buddha. [01/44:00] And Buddha gives the teachings.

For example, during this kalpa there are one thousand Buddhas. There are also different kalpas. Kalpa means aeon or time. One kalpa has many, many millions of years, countless years. There are different kalpas—dark kalpa, light kalpa, and then again dark kalpa, and then again light kalpa. For many hundreds and thousands and million years, there are always teachings of the Buddha. The teachings come directly from Buddha himself or herself, and teachings come indirectly—through different forms, manifestations [01/45:00] of the Buddha, through human and non-human beings, through ordinary beings, through holy beings and higher beings, from different sources—always come from Buddha. And that is the white or light kalpa.

There is also the dark kalpa. For many years, thousands and thousands, and hundreds of thousands of years, there is no teaching, no light—no one gives the teaching, and it is very sad. There is a lot of suffering. That is called the dark kalpa. It is always like that. Light kalpa and dark kalpa, and light kalpa and dark kalpa. That goes on and on and on, always, all the time.

So right now, this time is light kalpa because one thousand Buddhas come to this earth. Shakyamuni Buddha is the fourth one. [01/46:00]

(#2)

[ed., MUTS02.mp3 starts here] Maitreya Buddha will be the fifth one. More Buddhas will come in the future. We are very fortunate that we are born in the time where there is the teaching of Buddha and there are a great many bodhisattvas. Also, we are interested [ed., MUTS01.mp3 ends here] in the teaching and we understand the meaning of the teaching, the importance of the teaching, the value of the teaching. We are very fortunate, ourselves.

Shakyamuni Buddha gave the teaching. First he gave the teaching in Varanasi and he turned the wheel of Dharma. He gave the teaching of [02/01:00] the Four Noble Truths. He explained what is

dissatisfaction, what is the cause of dissatisfaction, and what is the cessation of the dissatisfaction, and the path to the cessation of the dissatisfaction. He gave mainly the Hinayana teachings.

Then also, he gave teachings in a place called Vulture's Peak Mountain in India, which is Rajagriha now. He gave all the Prajnaparamita teachings, Heart Sutra, and he gave the Mahayana teachings. He also gave teachings in a place called Vesali. He gave [02/02:00] sort of a mixed teachings of Mahayana and Hinayana.

Also, he gave Tantrayana teachings in different places, all over the world. In various parts of the world, he gave Tantrayana teachings. Buddha himself manifested into different forms. He gave tantric teachings in Southeast Asia, in India. And he gave teachings in other realms, other planets, tantric teachings.

So the Dharma comes from Buddha. Dharma is the path to Nirvana, or path to Enlightenment—the last two [02/03:00] Noble Truths, the path to the cessation of suffering, and the cessation of the suffering itself. Those two are Dharma. And that comes from Buddha.

As I mentioned before, Buddha gave teachings to different people, different levels of people. Some of the teachings, two sutras for example, when you read them, they are sort of contradicting each other sometimes. If you don't know the meaning, they sort of contradict each other. Sometimes Buddha said "There is a self," and also Buddha said "There is *no* self." [02/04:00] In some sutras, Buddha said "There is a beginning of the world and there is an end of the world." In some teachings, he said "There is no beginning of the world, there is no end of the world." He said "There is no beginning of samsara, there is no end of samsara." Also he said "There is a beginning of samsara, there is an end of samsara." Also, he said "All things, all phenomena, do exist inherently." In some sutras, he said "They do not exist inherently."

So he gave various teachings. If you don't have the wisdom, people get confused, mixed up. Because he didn't say these two things for one person—of course, he knows that people will become confused. [02/05:00] But he said these two different teachings at different times to different people. The reason why he said to some people "There is a self" is because people are so scared when you say "There is no self," they can't understand. Then they don't want to try the teaching. He said "There *is* a self," and this was like a skilful means. *Actually* there is no self: non-self is the highest teaching. Shunyata is one of the highest teachings. But he did also say "There is a self." It has different meanings.

When he gave teachings in Varanasi—when he turned the wheel of Dharma, Four Noble Truths and so forth—at that time [02/06:00] and to that particular entourage and congregation, he said "All things do exist inherently" because these people cannot understand, if he says "Things do not exist inherently, all things are empty," they cannot understand Shunyata. If he said that, then they will think that "There is no past, no future, no karma, no good, no bad—then there is no point of practising, there is no point of meditating, there is no Nirvana, no samsara, nothing. So why do we meditate?" They could not really understand. He sort of explained, he said "There is a self." (Buddha) knows that then they will practise and meditate. Gradually they will have the wisdom within themselves and they will begin to understand [02/07:00] that "maybe there is no self." When they are ready, then Buddha will give another teaching that says "no self."

So for some people, disciples who have the wisdom, he gave the teachings on non-self. Then to many advanced people he gave teachings of tantra, the Vajrayana.

For example, there was a king in India called Bimbisara who was a disciple of Buddha, very devoted to Buddha. Then his son murdered this king, Bimbisara. The son was influenced by his bad friends. [02/08:00] Then later this son, the prince, was very unhappy, very depressed and he knew that

was very bad karma, killing one's own father. Then he requested teachings. Buddha said "Killing father and mother is okay." So Buddha helped him to become not so depressed. Buddha said "Don't worry, killing father and mother is okay." Then he (Bimbisara) went back and he contemplated, and he knew—"Buddha also said 'Killing father and mother is one of the heaviest karma.'" So he meditated and then he went back to Buddha and asked "What do you mean, killing [02/09:00] father and mother is fine, it's okay?" Then Buddha said, "That means you should eliminate karma and delusions, you should kill your unwholesome karma, you should kill your delusions." Like that. There are different times that Buddha gives teachings to his disciples.

[ed., Verse 3] Then, the Dharma comes from the Buddha; from the Dharma comes the Sangha. "From the Doctrine comes the Congregation of the Saints," the Sangha. [02/10:00] Without the Dharma, there is no Sangha. For example, if there is no teaching, then there are no monks, no nuns, no upasika, no meditators. Because of Dharma, you practise Dharma and contemplate Dharma and then one becomes Sangha. Then gradually one will become Arya Sangha. One will become Bodhisattva, the true Sangha. There will be the spiritual community. So the Sangha comes from Dharma.

All these Sangha [02/11:00] have the potential of the Buddha. Of course, everyone has the potential of the Buddha—the seed of the Buddha, the Buddha-nature. Particularly the Sangha who are practising Dharma and then purifying their mind, purifying their body and speech, the seed of the Buddha becomes brighter and brighter. We have the seed of the Buddha. We are not Buddha yet, but we have the seed of the Buddha. This subject is quite important and quite difficult to understand.

There are a lot of different commentaries and different philosophies. Some people say that "We are already Buddha, but we don't recognise—realise that we are Buddha. [02/12:00] Everyone is Buddha. Even the dog is Buddha, the cat is Buddha, the tree is Buddha and everything is Buddha."

But we are not Buddha. Otherwise it will be contradicting. If you are a Buddha, then why do you have dissatisfaction, why do you have suffering? It is impossible, one cannot have suffering, cannot be Buddha and have suffering—your sadness, depression, old age, sickness and death and all this and that. So it contradicts. We are not Buddha yet, *but* we have the *seed* of the Buddha. We have this beautiful seed of the Buddha. And we have to work and we have to meditate—we have to polish like gold or diamond—and then it becomes brighter and brighter. [02/13:00]

Then we will become Buddha. One will achieve Buddhahood. Here it says "From the Congregation the desire of purifying the potential until the attainment of the (Dharmakaya)." Then one will become Enlightened being. When one becomes Enlightened being, Buddha, then automatically there is the quality of the Buddha, all the attributes of the Buddha. And then the activity of the Buddha is within the Buddha. Without effort, without [02/14:00] mindfulness or intention, it's there; the activity of Buddha comes with that.

That's the order of how these things are connected to each other. They are all related to each other. Also, you can go backwards: Buddha gave the teachings and that's the activity of Buddha. [02/15:00] Buddha gave the teaching—that's the main activity of the Buddha, giving teachings. And then the quality of Buddha comes, and then Buddha will come. From Buddha also comes the Sangha. Sangha comes from Buddha. Also Dharma comes from the Sangha. Buddha also comes from Dharma. They are all dependent on each other, connected to each other. In order to become Buddha, one must practise Dharma, one must become Sangha. In order to become real Sangha, one should practise Dharma. It's all connected to each other. Very important [02/16:00] to know how they are connected to each other.

Now Verses 4 and 5 and 6, 7, 8.

The Jewel of the Buddha

Verse 4.
I bow before him, who has neither beginning, middle, nor
end,
Who is quiescent and fully enlightened (perceiving) his own
(Cosmical) Essence of Buddhahood,
Who, himself illuminated, shows to the ignorant
The Path sure and free from danger, in order that they might
Know the Truth,
Who, raising high the sword and the thunder-bolt of Mercy
and Wisdom
Cuts down the sprout of Phenomenal Life,
And breaks the wall of doubt surrounded
By the dense thickets of the different heresies.

Verse 5.
Immutable, free from effort,
Incognizable from without,
Endowed with Wisdom, Love, and Power,
And pursuing the twofold aim—such is Buddhahood.

Verse 6.
Having by nature no beginning,
Middle, nor end, (the Buddha) is immutable.
Being. in his Cosmical Essence, quiescent,
He is spoken of as acting without effort.

Verse 7.
Being perceived through inward conviction
He is incognizable from without,
He is (the personified) Wisdom as he knows himself in these
3 forms,
Commiseration—as he shows the path,

Verse 8.
And Power, since through Wisdom and Love
He puts an end to Phenomenal Life and Defilement.
In the first 3 (attributes) lies the aim of oneself,
And in the latter 3—the aim of others.

All this talks about Buddha—talks about many Buddhas. Sort of the definition of Buddha, what is Buddha. There are many explanations about the quality of Buddha and what is Buddha.

[02/17:00] Actually, the order is Verse 4, Verse 4 is part of verse 5. It says "Immutable, free from effort, incognizable from without, endowed with wisdom, love and power..."

Here in this translation, it says "immutable." Many words here, I think they are not very good words and it's not a very good translation—not completely perfect. We should say "*unconditioned"* [02/18:00] instead of "*immutable."* "Free from effort," I think that is correct word.

So first "unconditioned," which means Buddha has no beginning. Of course, individual Buddhas do have a beginning. But generally, Buddha has no beginning. [02/19:00] And Buddha has no end. There is no distinction of beginning and between. The Buddha himself does not have distinction of beginning of the Buddha and the end of the Buddha or the between or the middle. There is not that kind of discrimination. One cannot explain "This is the beginning of the Buddha, this is the end of the Buddha, this is the middle of the Buddha. This time, this place, is the beginning of the Buddha; this time you are in the intermediate state of the Buddha, this is the end of the Buddha"—there is not that type of explanation. And that's why it is called "*unconditioned*." Buddha has that kind of nature. [02/20:00]

Now you can find a contradiction. Buddha himself is not an unconditioned thing, because an unconditioned thing is permanent. Buddha himself is not totally permanent, not only or completely permanent. Also at the same time, Buddha is not impermanent. Buddha is not permanent, also not impermanent. In some ways, Buddha is impermanent and Buddha is permanent—both. You have to know. Here anyway, Buddha does have the quality of unconditioned, and quality of permanent because it has no beginning, no end and no between. That's why it is called "unconditioned" because [02/21:00] it doesn't have a cause and condition—it is like eternal, like the Svabhavakaya. One aspect of Buddha is called Svabhavakaya, which has no beginning, no end, no between. It's unconditioned and eternal. At the same time the Dharmakaya, the mind of the Buddha is impermanent because it

can change. It cannot degenerate, the knowledge of Buddha cannot degenerate but it can change. It changes into itself, it can change. So it is like permanent and also impermanent at the same time. Now here Buddha [02/22:00] does have this type of a characteristic, “unconditioned.” No beginning, no between, no end.

Also “without effort,” here it says. This is one of the qualities of the Buddha—here it says “free from effort,” or without effort. For example, when Buddha teaches or when Buddha sees objects, Buddha doesn’t have motivation, Buddha doesn’t have effort. In other words, Buddha doesn’t have to think. Buddha doesn’t have to remind for himself—it’s beyond thinking, it’s all spontaneous, just happens all the time, naturally happens. Buddha doesn’t have to think [02/23:00] “I want to meditate, I want to go and help these people and those people. I want to investigate more and try to see what is right and what is not right.” Buddha doesn’t have this kind of intention, or Buddha doesn’t have effort. He doesn’t need effort—it all comes naturally, automatically, spontaneously. No activities with effort. All the activities that Buddha is doing—helping all beings—it comes naturally, it is there already. No motivation. It’s natural.

For example, like the cloud comes and the rain comes and then cloud goes. Cloud doesn’t have consciousness or mind, no motivation, no effort. [02/24:00] It just happens due to other sources, due to the wind element, heat and so forth. It just happens, all these things—like that. Due to Buddha’s practice, meditation in the past, in the Bodhisattva bhumi and due to his previous bodhichitta motivations and compassion and love, he achieved Buddhahood and then all these activities come naturally, without thinking, without putting some kind of effort. It happens spontaneously.

Also, Buddha sees all things, all phenomena without any sort of help by others. [02/25:00] Here it says: (V. 5) “Incognizable from without.” Buddha can see all phenomena, can perceive all

phenomena without any other condition or help. Buddha can perceive without the help and conditions of others.

So these are three qualities. First is *unconditioned*, second one is *spontaneous*, and third one is also *perceiving all things naturally without help of others*. [02/26:00] Then, “Endowed with wisdom, endowed with love, endowed with power”—three things. So there are altogether six different qualities. It can also be divided into seven or eight. You can divide into many types of *wisdom*, many types of *love*, many types of *power*, many types of consciousness.

Now, Buddha is endowed with *wisdom*. Buddha has the *wisdom* [02/27:00] because he has these first three qualities, and he sees the first three qualities. He has the *wisdom* to recognise the *unconditioned*. Also Buddha has the *wisdom* to recognise the *spontaneous*—everything comes spontaneously. And Buddha has the *wisdom* and also he sees everything [02/28:00] *without help by others*. And Buddha has *great compassion*.

Now it goes back to the Verse 4. Here it says, “I bow before him who has neither beginning, middle, nor end.” I mentioned already that before because it is part of Verse 5. And that is why Buddha is “unconditioned,” he has no beginning, no end, no middle, no between.

Buddha has the great *wisdom* to cut the root of the suffering, root of duhkha and the sprout of the suffering. Here it says “Who, himself illuminated, [02/29:00] shows to the ignorant, the Path sure and free from danger, in order that they might know (the Truth).” Buddha has the *wisdom* to cut the root of the suffering. Also Buddha has the *compassion* and *wisdom* to eliminate karma. [02/30:00] And also Buddha has the wisdom to eliminate the doubts of the karma. Say, for example, if people have doubts about karma—law of cause and effect—and people have doubts about reincarnation, people have doubts about the Four Noble Truths and the path to cessation of suffering, and the cessation of suffering. Buddha has the compassion and Buddha has the wisdom to cut these different kinds of

doubts. Also Buddha has the wisdom and compassion to cut the root of samsara, which is ignorance. [02/31:00]

In the text, it gives an example (Verse 4). Suffering and the root of suffering are like the sprout of the barley. It is growing and growing and then produces seed, produces fruit, like that. When you have suffering, and the root of suffering, which is ignorance and aggression and desire, that will create anger. And that creates suffering, that creates death and birth and old age and so forth. And then that will create karma—unwholesome karma. Then [one is] reborn again into the lower realms. So one [02/32:00] experiences duhkha, and suffering continues—like the cycle of existence. Buddha has the wisdom and compassion to cut that, the wheel of life. And that is the Dharma. Buddha gave the teaching, the Dharma. When one practises the Dharma, then one can cut the root of the cycle of existence. Here it says "phenomenal life," which means cycle of existence or samsara. One will cut the root of samsara.

Here (Verse 4) Maitreya gave an example. Doubts, people have doubts and ignorance. Especially doubts—just so thick, it is like a wall, some kind of brick wall [02/33:00] —so thick so one cannot see…and ignorance. If there is a brick wall in front of your house, a tall and thick wall, you cannot see the view, right? Like that, people have doubts, ignorance and one cannot see the truth. So Buddha gave the teaching to cut and to eliminate the doubts people have about karma and rebirth and so forth.

Now Verse 6 is sort of the reason why Buddha is "*immutable*" or "*unconditioned*." Why Buddha is free from effort [02/34:00] and so forth. Here it says "Having by nature no beginning, no middle, no end, the Buddha is immutable." I already mentioned this before. Because Buddha has no beginning, no end, no between, therefore Buddha is unconditioned.

It has two different meanings. Once you become Buddha, once you have the Dharmakaya, and Svabhavakaya, that quality of Svabhavakaya, and because Svabhavakaya itself is emptiness and so it is permanent, or eternal: it has no beginning, no between, and no end. [02/35:00]

Buddha has this quality and natural *power* and *wisdom* and *compassion*. Therefore there is no *effort*. Buddha can see all phenomena and Buddha can see the karma of all sentient beings without others' help, [02/36:00] therefore it is *spontaneous*. And also Buddha has the *wisdom* to see all these things, all these three things, *unconditioned, spontaneous, effortless*. Buddha has great *compassion* to eliminate suffering of all sentient beings. Buddha also has the *power* to eliminate suffering of all sentient beings. [02/37:00] So that is the meaning of Verses 6, 7 and 8.

Buddha gives the teachings to all beings—that's why Buddha has *compassion*—because he gives teachings to all beings. And he has the *power* to eliminate the suffering of all sentient beings.

[ed., Verse 8] Now the first three knowledges are what we called "benefit of self," [02/38:00] the last three are called "benefit of others." The last three—*compassion, wisdom, and power*—are particularly for the benefit of others. It shows. The first three qualities of the Buddha—the *unconditioned, spontaneous*, (effortless), (and *without help from others*)—these three are mainly explaining what is Buddha quality or Buddha's achievement. And last three are benefit of others, and explain how Buddha helps others. Buddha helps others by [02/39:00] his *wisdom*, by his *compassion*, and by his *power*.

Now Buddha has great compassion, he has the equanimity, and he sees all beings are as a mother, as a father, and as a brother, as a sister. Buddha has equanimity. For example, when Buddha was meditating under the bodhi tree for six years, fasting, different types of people came and saw him. Some people saw him as a great saint and yogi, who was fasting and meditating, becoming Enlightened, and they made offerings and gave flowers. They did prostrations, they respected.

Some people [02/40:00] thought he was some sort of like a ghost. They could not understand why this person is sitting under the tree and not eating, not walking—sort of killing himself, and punishing himself—and people did not like what he did. Also, people did not like him because he left his home—left his wife and his son, his kingdom and family and friends, everybody. People thought he was mad and people did not like him. People threw rocks on him and said many bad things.

But Buddha himself does not have hatred, does not have attachment, perfectly equal. He has equanimity and compassion towards all these beings—impartial, compassion, and love towards [02/41:00] all beings. Always from beginningless time, always he helps all sentient beings no matter who they are. Whether they believe Buddha or not, whether they respect Buddha or not, they follow Buddha's teaching or not, Buddha has compassion. Buddha doesn't have more compassion to Buddhists than non-Buddhists. His compassion is the same towards all beings.

And Buddha has the wisdom to help others because Buddha knows exactly what people need—every being, all beings, and people who are into spiritual things, who are not into spiritual things, and different people, intelligent people, ignorant people, rich and poor, and all [02/42:00] kinds of people. He knows exactly how to help and teach.

But he cannot force people to become Enlightened. He doesn't want to do that, he can't. Buddhism doesn't have that kind of nature, like conversion or force people to practise and meditate or study Buddhadharma. Because they have to be ready. That's their karma. If you have the karma, when your karma is ripening, you will understand the Buddha's teaching. How much you can understand is also your karma. If your karma is not ready or not ripening, then one [02/43:00] cannot understand the teaching. It doesn't make sense. That's why many people don't understand, many people are not interested.

Buddha also said that “I cannot eliminate someone’s suffering or karma“ like doctors they do surgery and cut a little bit from here and there, like that. Buddha said “I cannot remove your karma and suffering right away, I cannot wash your bad karma, I cannot wash your unwholesome karma. All I do is I give the teaching, I will show you the path, then you do by yourself, you have to do that all yourself.” Because we are the ones who created [02/44:00] good and bad karma, we have to liberate ourselves. Buddha himself liberated himself. When we help others, we can show the teaching.

So it is dependent on both sides, Buddha and sentient beings, Buddha and the Sangha. Whether there will be fruit or not depends on the soil and the sun. Without sun, it is impossible to have fruit or flowers. Also without soil, it is impossible to have fruit; it would be like a desert with lots of heat and sun, no soil. So it is like that. Without one’s own inspiration, [02/45:00] perseverance, Buddha cannot do very much, although Buddha has great wisdom and power.

When the time comes, it all happens very quickly. That’s why some people call it instant Enlightenment, sudden Enlightenment! Actually there is no instant Enlightenment; there is no sudden Enlightenment. Without practising, without cause, one cannot become Enlightened suddenly. *Always* there is a cause. The *moment* of Enlightenment is, maybe you can say, “sudden Enlightenment,” suddenly you become Enlightened. As soon as all the kleshas are gone, then “suddenly” you become Enlightened. [end of MUTS02.mp3]

(#3)

—always waiting for sentient beings to become Enlightened, and always trying to help others. Maybe I should stop here. If you have questions, they are welcome.

[end of class 2, MUTS03/00:30]

Class 3 [MUTS03/0:00]

Student: At the end of Verse 5 it refers to “the two-fold aim.” What is the twofold aim?

Rinpoche: Twofold aim is the aim of oneself and the aim of others, such as Buddhahood. When one becomes Buddha or reaches Buddhahood, then one will have achieved the twofold aim. Oneself becomes a fully Enlightened Buddha and then also one has the power to benefit others. So these are the two aims.

Chuck: You said Buddhahood has a cause—you have to have a gradual cause to attain Buddhahood but Buddhahood itself is unconditioned or it doesn’t have a cause, it seems like a contradiction?

Rinpoche: Yes, Buddhahood *itself* does not have cause. You can always argue this. You see, once you *become* Buddha, once you obtain the Buddhahood, then there is no cause, you no longer need a cause, and there is no cause because you’ve got the result already. You’ve got the fruit already, you don’t need the seed. Also no conditions because it’s not dependent on others, or other things. It’s there, it’s eternal and permanent and unconditioned.

But in order to reach or obtain Buddhahood, on the ordinary level one must have the cause, one must accumulate the cause. We should accumulate the cause of Buddha, and the cause of Buddha. But once you become Buddha, there is no cause, no need to have a cause because you’ve got the result.

Chuck: But still it has to be related to the cause doesn’t it?

Rinpoche: The Buddhahood?

Chuck: Yes.

Rinpoche: As I mentioned this morning, it does have a cause and it doesn't have a cause at the same time. So that's the beauty of Buddha! (GL)

Deborah: So Buddha Shakyamuni had a cause and didn't have a cause also?

Rinpoche: Right.

Deborah: So there was one time that he wasn't Buddha?

Rinpoche: Yes, right. Shakyamuni wasn't Buddha. He practised many aeons. Many aeons he was a sentient being. He meditated, and he was also in narak realm—he was in hell, and he was suffering himself and he was suffering with other people. But then he has some virtuous mind and he thought, "Oh, I wish these people were not suffering like me. I'm suffering too, but I wish I could help this person." He himself was going through so much suffering, but at the same time he thought, "I wish I could help these people too." Then because of that power of that virtuous mind, it sort of diminished many unwholesome karma. Then he was reborn as a human being. Then he practised. So he did have a cause.

Cause and effect are always related. While you are in the path, there is cause, must have cause, and one should accumulate the cause. Once one attains the Buddhahood, there is no cause, no need to have the cause. But still of course, it is related to cause. But then "cause" is no longer there, so then again how can you relate? There is nothing to relate. The cause has disappeared.

Chuck: When the cause isn't there, does that mean the result isn't there?

Rinpoche: The result is there, yes. The result is there, that is the Buddhahood.

MaryJane: I don't understand what you meant when you—at the beginning, you were saying how the intuitive virtuous mind within people, that's from Buddha in the past?

Rinpoche: Yes. I am saying intuitive virtuous mind, which means naturally or innate, inborn, virtuous mind. Many people do not think about virtues or non-virtues, right? They don’t want to think this way. But they do have virtuous mind within themselves; they have a good quality, always. Even someone who is a very angry person, most of the time he is doing all kinds of unwholesome things, but still has wholesome mind, and has a good quality. It comes and goes.

Bodhisattva Shantideva said it’s like lightening. On the dark night and when lightening, for a very short time you can see flowers, and you can see trees and rocks, then it is all dark. Like that. And a lot of times one has aggression and unhappiness and delusions, but then sometimes you have this beautiful mind—so much love and joy and wisdom and compassion, and some kind of knowledge, experience. And these things are called inborn wisdom, inborn compassion, and they come from one’s own previous practise. And it’s related to the Buddha. And that comes from the Tathagatagarbha, and that’s why everyone has Tathagatagarbha. Everyone has a virtuous mind. Some are clear and some are unclear. Some are obvious and some are not obvious.

MaryJane: When you say it is related to Buddha, does that mean Shakyamuni Buddha, Buddha-mind, or…?

Rinpoche: Not necessarily Shakyamuni Buddha. Buddhas of the past. Buddha doesn’t have a beginning.

Chuck: So how can there be times of darkness when there is no teachings, if the Buddhas are everywhere?

Rinpoche: Why there is a darkness? Well, because as I said before, Buddhas are everywhere, and Buddha has compassion and wisdom, but there is a time that there are many people on one particular earth or planet. And they are experiencing collective karma, and there are a lot of

negativities happening and suffering, and so they don't have the opportunity to help others, each other. And also they don't have the time and the energy and the opportunity to practise Dharma. Their mind becomes so cloudy, so foggy—very dull, a dull state of mind. Everyone has a very dull state of mind. Not necessarily violent, you know, like sort of fighting and killing each other, always being at war always, but it's kind of maybe there is some peace, but very dull mind. There is no teaching, nobody is Enlightened, nobody really understands the teaching. Very dull mind, they are doing just very simple, very ordinary things. At that time, Buddha can't help because their mind is so deluded. As Maitreya says here, thick high wall of doubt and all these confusions in front of you so you can't see what is behind the wall. And then again, there is a group karma or a collective karma ripening, gradually the darkness will disappear and the light kalpa comes, like day and night.

Dennis: So you're saying this cycle alternates from light to dark, from light to dark, from light to dark, forever?

Rinpoche: No, not forever. (GL) It goes like that for a long time, but not forever, because there is an end of the dark kalpa.

Dennis: How can you say that something is going to end if in fact we are talking about the beginningless time and the endless time?

Rinpoche: There is an end, there is an end of the suffering, there is an end of samsara. There is an end. So then it doesn't have that alternating, you know. Black and white and darkness and light, there is no that kind of thing.

Dennis: But that's not discussed in the text, you're saying?

Rinpoche: No, that's not discussed here. Here we are talking about Buddha. Buddha has no beginning, Buddha has no end, Buddha doesn't have the between. That about kalpa is not discussed in this text.

Dennis: Is that in the Abhidharma?

Rinpoche: In the Abhidharma, yes, Abhidharmakosha, Vasubandhu's text.

Chuck: So when we talk about the age of degeneration, then we shouldn't worry, because it's natural?

Rinpoche: Well, it is natural, but also we can help many people, it is not that we cannot do anything. We cannot, when the age of degeneration comes, we cannot stop that age of degeneration, we cannot stop that collective karma. But we do, we can stop individual karma, prevent. Say, for example, you and people have some karmic link and association and you can help them so that they can become Enlightened. It's not that you can't do anything. That's why we are practising, and actually when the age of degeneration happens, we should practise more. It also says in the teaching that one can become Enlightened, some people, *faster* than when it is the age of regeneration. Because when age of regeneration—when there is peace and harmony and people don't realise the duhkha, the suffering—people become lazy. People think "Everything is wonderful, beautiful, and therefore maybe it will go on forever and I don't have to do anything."

Dennis: That's like the god realms?

Rinpoche: Yes, like the god realms. And when the age of degeneration comes, there is suffering, there is unhappiness, and then one realises that one must practise, and when one realises the suffering of others, then you realise that you must help others. That way one can become

Enlightened quickly, faster. But generally there is much, much more (suffering) during the age of degeneration.

Cyndy: In trying to apply skilful means to Chuck's original question of the cause of Buddha or Buddhahood, if one could remove the kleshas so that the Buddha-nature within one—you were talking about the natural Buddha mind, the Buddha-nature of recognition of Buddhahood—that would be like within Buddhahood is the cause of Buddhahood. What I'm trying to say is—I'm trying to figure out if this is right thinking here—my question is, is this correct? So that as one removes one's kleshas, then the power of the Buddha within oneself, natural mind of recognition of itself, then that would be the cause of Buddhahood?

Rinpoche: Yes because when you eliminated the kleshas, then because of that, then your mind becomes brighter and brighter and then you can realise and you can see yourself and naturally you will have the wisdom, you have compassion. And naturally you are creating, accumulating all kinds of wholesome things and then one becomes Buddha.

Cyndy: That's the part I have trouble understanding. I guess that's again the same question in a different way—the power of recognition is Buddha within oneself, correct? Power of recognition is Buddha, the ability to recognise Buddha is also Buddha, that the natural mind is recognition of…(Rinpoche interrupts)

Rinpoche: No, that's not Buddha. The power of recognising Buddhahood, that's not Buddha. But that's awareness of the Buddha, awareness of the Dharmakaya, awareness of Buddhahood. That mind cannot become Buddha until you obtained Buddhahood. But that can be like a bodhisattva's mind. Bodhichitta, that can be like an Arya mind, closer to Buddha, but it's not Buddha's mind.

Chuck: Rinpoche, didn’t you say the mind is always the same though—you said that the mind is always the same, only the kleshas are different?

Rinpoche: Yes, mind is always the same, the nature of the mind is always the same.

Chuck: So how can you say it’s Buddha’s mind or it’s not Buddha’s mind, if the mind is always the same?

Rinpoche: Well, because your mind is not Buddha’s mind, because there is a klesha.

Student: If the Buddha has, because of his power, compassion, the ability to alleviate suffering, to help heal sickness or awaken a person so obscurations are purified, that is still not the same though as the Buddha eliminating that person’s karma, but instead it is just changing conditions or being a new cause for that person’s karma to take different effects in a more positive direction? I was wondering whether a Buddha can in effect take on someone else’s karma. For instance, take on their illness, their cancer or something like that. Or say a mind of a murderer, could actually on the spot because of that pure Enlightened mind, you said earlier that the Buddha said “I can’t remove your suffering right away or all at once, I can only inspire you to do it yourself,” and yet there are cases where a Buddha on the spot, so it seems the person’s illness or suffering disappears?

Rinpoche: Yes, that is a very important thing to know, you have to know. Buddha said that “I cannot remove your suffering or I cannot by my hand or I cannot wash your unwholesome karma or suffering, and only I can do is teach you and show you. Then you do it by yourself.” That has a very profound meaning. It means that, in order to, Buddha does heal people, Buddha does remove suffering of others, and Buddha does purify others unwholesome mind or non-virtuous mind. But at the same time, you have to have karmic link with Buddha. You have to at that time when Buddha

comes to you, you have to have some karmic link with Buddha and positive feeling, some sort of respect or devotion and you have to have to have that kind of trust. “Okay, Buddha can help me, and he can heal my sickness.” That itself is your work. You are doing that. And then Buddha’s power together—these two together work and then purifies and heals. That’s why in many times you can see in stories and sutras, like Buddha went to help this monk and that person healed, like all kinds of miracles. Buddha did all these things, but that’s not only Buddha himself did because of the person also has already a karmic link and he has the trust and devotion to Buddha. So it has to be together, come from both sides. Without having that kind of base within you, Buddha cannot just sort of pour on you, Buddha cannot do it.

Maria: You mean such as in the case like Milarepa and Marpa, when Marpa had to build all of the houses and work out all the negative karma. But wasn’t Milarepa somewhat unaware that he was doing that at that time?

Rinpoche: Yes. Milarepa wasn’t aware completely that he purified his karma and also Milarepa wasn’t really aware that he was attaining some of these stages same like Naropa you know, and that he was realising emptiness and all these different stages at that moment. But he does have great respect and devotion to Marpa. Otherwise, he won’t do it. He has the interest and he has the trust. Occasionally he sort of became disappointed and he almost degenerated his faith and everything and tried to run away. And then Marpa’s wife always brought him back, “Don’t worry. Everything will be okay at the end.” (GL)

Deborah: Was there ever a time when there was no Buddha?

Rinpoche: Where? (RL[3]) I don’t think so. There was always Buddha.

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[3] RL denotes “Rinpoche Laughing.”

Deborah: So there is not just Buddha-nature, but there is Buddha?

Rinpoche: Well, it depends what you mean, what level. On the earth, you mean?

Deborah: I guess my question is, I'm trying to compare it to most other religions that have some type of creator, or some essence that was always there, God, whatever it is. Is there in Buddhism something that was always there or was there just the Buddha-nature and then somebody realised it?

Rinpoche: Yeah. This is very difficult to really say because it says in the text later, that it is untalkable, unthinkable and you can't really describe what is. You don't really know what is God either. Christians, they believe God, but they don't know also what God is, they can't really describe *exactly.* They do know what is God or their understanding, their point of view. Like that, Buddhism also, you don't really know exactly everything until you become Buddha. (GL) You *do* know the sign of you are becoming Buddha because you know you are getting better and better, happier and happier, brighter and brighter, more and more inner peace and joy and so forth. There is Buddha-nature always, beginningless and endless. Buddha-nature is beginningless. Buddha-nature is also endless. While you are ordinary being, there is Buddha-nature in you. When you become Buddha, of course you have Buddha-nature because you are Buddha. So Buddha-nature is beginningless—Buddha is also beginningless. Like some traditions, they say primordial Buddha, which has a name called Samantabhadra, particularly in Nyingma tradition. It says Samantabhadra is the primordial Buddha, it's not the beginning or the end, but it is always there. And all this knowledge and wisdom and virtuous mind that we have, other people have, it comes from the Buddha. Anyway, there is Buddha, there was Buddha. There is Buddha always. And Buddha-nature is always there. All the virtuous mind come from somehow connected to Buddha. It's hard to say it's come from Buddha also. But it's connected to Buddha.

Deborah: If there is a primordial Buddha that didn't have to work to become Buddha, he was just Buddha, but would be different from us, then we would never be like him?

Rinpoche: That's the argument! (GL) Some schools like the Gelug school and say to the Nyingma school, "How come Samantabhadra never meditated, but Shakyamuni meditated for many aeons to become Buddha?" (GL)

Dennis: Isn't that an attempt to reconcile the contradiction of this whole thing? You are talking about a thousand Buddhas, with Shakyamuni as the fourth Buddha, then before the first Buddha of this particular cycle, there must have been something, right?

Rinpoche: Oh yes.

Dennis: So this is an attempt probably to describe that particular quality which would always have to have been in existence in order for something to happen?

Rinpoche: There is always that quality, Buddha is always there. There was always Buddha-nature and there was always Buddhas. And also in order to become Buddha, we always have to meditate. (GL) And some people might say "Oh, I might become Buddha suddenly?"

Student: Sometimes I think we feel embarrassed about the fact that we Westerners have been so fortunate to have the Tibetan Buddhist tradition transmitted to us. And it's—I mean embarrassed in the sense that we are actually Buddhists in name and all the Buddha activity you're talking about is referring to Buddhas and yet this quality of Buddha-nature is not tied to Buddhism or particular cultures or, I mean Shakyamuni Buddha was not a Buddhist?

Rinpoche: That we have to think. (GL)

(continues) Student: What I'm trying to say is I certainly accept that one always has to practise to attain Buddhahood and yet that might take forms in different times and cultures that is not the same form that we know as Buddhist practise.

Rinpoche: Well, Buddhist practise, the form of Buddhism changes all the time. It is changing in the past; it is changing right now. It will change in the future. Every time when Buddhism travels from one country to another country, it always changes, like Thailand, Ceylon, Burma, Mongolia, Tibet, China and so forth, America, Canada, Australia, here and there. It's always changing. And it will change in the future. And so it's not a cultural thing. And also we do, all beings, every being, everyone has Buddha-nature, and Communists, Russians, Vietnamese, everybody has Buddha-nature, beautiful qualities. Many people don't call themselves Buddhists, they're not Buddhists, but again the word "Buddhist" is a concept, but they have the Buddha-nature. They don't call themselves Buddhists but maybe they are Buddhist and maybe they are becoming Buddha, they are getting closer to Buddha. Because I think it doesn't matter who they are if they are practising compassion, bodhichitta, and realising some kind of emptiness, and working towards happiness and Enlightenment for others and for themselves, and sooner or later one will become Buddha, become source of Buddha. And that's why I think it's very important to realise that. I think the true teachings, the pure teaching of Buddhism or Christianity or Islam, or Hinduism, the essence is there and it is very important not to become narrow-minded. It is very important not to discriminate. At the same time you do your own thing, you don't have to do everything. (GL)

Student: It seems that the emphasis towards compassion, without the practise, the emptiness part is not realised. Which is why Buddhist practise seems to be the most powerful and profound way of practising compassion because it's based on a realisation of emptiness at the same time. It seems that those individuals you are referring to who are practising true compassion, selfless without

reference to “I’m doing a good job, I’m doing good deeds in the world.” That’s truly spontaneous, it must be that somehow or other that they have realised the emptiness quality at the same time.

Rinpoche: Well, people do realise emptiness all the time, always. (GL) They experience emptiness always, but they don’t all say, “Oh, this is Shunyata.” (GL) And people see meaninglessness of this and that and really doesn’t have a solid and concrete, and no-self, and people realise aniccha and people realise anatta and people realise duhkha. People always realise, and pointless. (GL) Because of that, then it also helps to have compassion. Of course, compassion will help to have that kind of realisation, too. But I do agree with you the more you realise, meditate—so formally if you meditate on emptiness, Shunyata, if you have good proper instruction on emptiness combined with compassion—then one will reach Enlightenment faster. And that’s why we study, meditate, practise. That’s why we practise a particular tradition.

Chuck: At times I like the tolerance of Buddhism that there are many different paths for people according to their level of mind, but at times it disturbs me that, for example, the Hindu gods are often called “worldly gods” and things like that. I’m wondering how to reconcile that, because that really bugs me. (GL)

Rinpoche: It depends on how you interpret “worldly.” It doesn’t mean they are inferior gods—well, I think literally “worldly gods” means the gods who will give you lots of joy and happiness and wealth—like Lord Ganesh, give you lots of money and a lot of worldly things and joy, happiness and that’s why they are called worldly gods—but that doesn’t mean they are inferior. We need money, we need lots of worldly things. We live in the world, we are worldly people. Without worldly things, one cannot reach Nirvana. I think that also, a lot of times this depends on as I mentioned before, it’s like what we called “skilful means.” It means that you should not get carried away or caught up with some kind of worldly practise—trying to obtain siddhis or worldly siddhis

like having psychic abilities, travelling, levitation, walking through the Bank of Commerce, through the walls. (GL) Practise more beyond worldly things. But it is very interesting. A lot of Hindu gods are associated with Buddhist deities, too. There are common deities—like Ganesh is practised by both Tibetan Buddhists and Hindus. Ganesh is one of the most powerful main deities, God, in India and Hindus. In Tibetan Buddhism, we do practise and Lamas give initiations of Ganesh and there is a very profound practise. There's also Mahaanuttarayoga tantric form of Ganesh. (GL) I'm not joking. And also Shiva. Many times it says that Shiva and Chenrezig are one being. Sarasvati is one of the main Hindu deities, and Sarasvati is consort of Manjushri. I know what you mean, like if you think they are worldly gods, if you think from heart, I mean if you disrespect, it is not good because you create also bad karma, if you disrespect the Hindu gods.

Okay, we'll have a break, a lunch break until 2:30. [end of first discourse, end of class 3, MUTS03/41:02]

Class 4: [MUTS03/41:50]

[Day 1, Discourse #2]

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

This morning we discussed eight qualities of the Buddha. It explains in Verse 5, the first quality is unconditioned, the second one is effortless, the third quality of the Buddha is unrecognisable or one cannot perceive, the fourth quality is wisdom, the fifth one is love or compassion, the sixth quality is power, and the seventh and eighth qualities of the Buddha are benefit of self and benefit of others. So it becomes eight, if you count eight qualities. And if you count only six, then you only count the first six. This is just brief, sort of outline actually. People ask the question why there are only six qualities or eight qualities? Why mention those six or eight? Because Buddha's qualities are unthinkable, you cannot really count because it is countless and measureless—which is also true. But the reason why it is explained in the text, six qualities or eight qualities, in order to understand, or in order to describe or to discuss the qualities of Buddha, we have to say something and we have to have some kind of example. Even though the quality of Buddha, Dharma, and Sangha, it is very hard to understand until one reaches Arya Bodhisattva's stage. But still we can describe according to our own understanding and also we can sort of comment; we can interpret the commentary or the teaching that is given by Maitreya Buddha, Asanga, and other lamas… [ed., end of MUTS03.mp3]

(#4)

[ed., Discourse #2 continued]

…also in order to generate wisdom, to have an intellectual exercise of understanding, in order to discuss, we have to have some detail, and that's why it explains eight qualities or six

qualities of the Buddha. Like that. In the Abhidharma and all Prajnaparamita talks about all kinds of qualities of the Buddha. You know, like Buddha has all kinds of signs and marks on his body and sixty different types of voice. All these things are examples. So that is why there are details like that. It doesn't mean these are the only qualities of the Buddha.

Now we talked about unconditioned and conditioned this morning. Generally, there are four aspects of the Buddhas, these are called the four kayas: Svabhavakaya, Dharmakaya, Sambhogakaya, and Nirmanakaya.

Svabhavakaya is the emptiness of the Buddha's mind. Everything has sort of the nature of emptiness. All phenomena has the nature of emptiness. Also even Buddha, the nature of Buddha has the emptiness which means Buddha's mind itself does not exist inherently or truly. It's also void and empty, lack of inherent existence and lack of truly existing, and that kind of emptiness of the Buddha's mind. The emptiness that exists within the Buddha's mind is called Svabhavakaya. That is eternal, that is permanent, and that is unconditioned.

Then the mind of the Buddha itself is called Dharmakaya and that is the omniscient mind and perfect mind. One perceives past, future and present. That's the mind of the Buddha.

And then there are two aspects of the body, two forms of Buddha; Sambhogakaya and Svabhavakaya [ed., Nirmanakaya]. The first kaya is the emptiness of the Buddha's mind and the second kaya is the mind itself, and then the third kaya and the fourth kaya are forms of the Buddha.

The third kaya is Sambhogakaya which means the body of enjoyment. One specific form of Buddha like the form of Amitabha Buddha or Chenrezig and Tara, that particular form with all the thirty-two perfect qualities and eighty minor signs like the ushnisha on the crown and so on and so forth. That type of form of Buddha which is only objective and object of consciousness of the Arya

Bodhisattvas. In other words, Sambhogakaya Buddha only exists in the pure realms. Sambhogakaya Buddha teaches to only the Bodhisattvas. Also Sambhogakaya Buddha gives teachings to the Bodhisattvas and Sambhogakaya Buddha only teaches Mahayana. So the Buddha is a very specific Buddha, the teachings are also specific and the disciples, the entourage is very special kind of entourage and the place where he is teaching is also very special place. There are actually five certainties, or five qualities of Sambhogakaya which are different than the Nirmanakaya. This makes the difference. For example, Sambhogakaya always has thirty-two perfect qualities and eighty minor signs, this particular form of Buddha. And Nirmanakaya not necessarily has all these different signs and marks. Nirmanakaya manifested into the world as an ordinary being, an ordinary human being as an ordinary sentient being like a bird or an animal, even insects. So that form doesn't have the marks and signs of the Buddha, very special auspicious signs and marks of the Buddha. Sambhogakaya always has that marks and signs of the Buddha, that's one certainty. And Sambhogakaya only teaches Mahayana; Nirmanakaya does not only teach Mahayana, Nirmanakaya Buddha teaches Hinayana and Mahayana and Vajrayana, all kinds of teachings. Nirmanakaya Buddha gives all kinds of teachings to all kinds of different people, different levels. So that makes the difference. That's one certainty. Sambhogakaya does only teach Mahayana.

The disciples of Sambhogakaya Buddha are only Bodhisattvas. Only Bodhisattvas can perceive Sambhogakaya Buddha. And there are no ordinary people who are disciples of Sambhogakaya. Nirmanakaya is different. Nirmanakaya has different disciples or entourage, followers, Bodhisattvas and ordinary beings, Pratyekas, Shravakas.

Like Shakyamuni Buddha. He has all kinds of disciples, Bodhisattvas, and Shravakas, Pratyekas, ordinary people, and gods and demigods and yakshas and rakshas and so forth, all kinds of beings. So Sambhogakaya has only entourage which is Bodhisattva, that is the third certainty. The

fourth certainty is that Sambhogakaya only exists or lives in the pure realms, does not teach in the ordinary realms or in ordinary world, samsaric realms and that makes the difference between Sambhogakaya and Nirmanakaya. Nirmanakaya Buddha teaches and turns the wheel of Dharma all over, everywhere, different realms.

The fifth certainty of the Sambhogakaya Buddha is Sambhogakaya exists in the pure realms until the end of samsara, always in the pure realms. Like Amitabha Buddha for example, he is always in the Amitabha Buddha realm, always until the end of samsara. He is always there and teaches all the time.

But Nirmanakaya Buddha comes only certain time on earth and then goes into Parinirvana. Only in the light kalpa, the light age, the Nirmanakaya Buddha comes into the world. Then when karma is no longer there, then he goes into Parinirvana—which means, he passes away, he leaves the world. So that makes the difference between Nirmanakaya Buddha and Sambhogakaya Buddha.

Now all Buddhas do have that quality. The appearance of Amitabha Buddha is Sambhogakaya and we say Amitabha Buddha is Sambhogakaya, but the same time the Sambhogakaya has all the four kayas, the quality of the four kayas, Dharmakaya, Svabhavakaya and Nirmanakaya.

Sambhogakaya is not permanent, Nirmanakaya is not permanent, and Dharmakaya is not permanent. Only Svabhavakaya is permanent. Therefore you can say Buddha is unconditioned and also no beginning, no end, no between, and free from effort, no effort. As I mentioned this morning when Buddha gives teachings, there is no effort and Buddha doesn't have to sort of think "I will teach this much or that much." And when he manifested into different forms, and when he helped sentient beings, he doesn't have to even think. It happens naturally. And Buddha also cannot be perceived by ordinary people, that's the third quality, only at a certain time certain people like Aryas

and Bodhisattvas, when the right time comes then one can see the Buddha. When one has the karmic link then one can perceive Buddha.

Now you may have a question. “What about when people who do retreat—like yogis and yoginis—when they go into retreat and they do sadhanas and then they have visions, they can see Buddhas like Tara, Chenrezig and so forth.” Well, these people may not be Bodhisattvas but maybe they have a very special connection with a particular Buddha. You have to have a special connection and also you have to do a lot of purification in order to have the visions. That’s why we do purification, that’s why we do foundation work. We do prostrations and Vajrasattva meditation, mantras and visualisations, we do mandala offerings, guru yoga and refuge and so forth. And then if one is also practising the sadhanas and has devotion to a yidam, a deity, and a guru and continues with one’s practise, then one can have these visions, one can see.

There are three different ways of perceiving Buddhas. You can see in the dream, that’s one way of seeing the Buddhas. You have a dream, for example, Tara is in front of you, sitting in front of you, or in the room somewhere and she says something to you, maybe giving long teachings or short teachings or maybe just there. And that is like a vision—one way of seeing Tara. Then sometimes she also, during very clear vision in the meditation. Sometimes she comes naturally without even thinking while you are walking, in the forest somewhere, you have this image, this image comes in front of you. That’s one way of seeing. And then the other way of seeing is you see directly, face to face like person to person, you can see she is there without even visualising.

Atisha, before he went to Tibet, he was walking around Bodhgaya stupa and at that time he received an invitation from a Tibetan king and he wasn’t sure whether he should go to Tibet or not because he also had a big responsibility teaching in Bodhgaya. There was a big monastery at that time and he was the abbot of the monastery and also he was in charge of the monastery. So he

wasn’t sure whether he should go or not. Then one day he saw two ladies up above in space, an old one and a young one. They were talking to each other. One lady asked the other one, “What do you think, Atisha should go to Tibet or not?” The other lady said, yes, he should go to Tibet because it will be very beneficial for Tibetan people and also for the Indians. And he will teach Dharma, propagate Dharma and it will be very beneficial. Especially he will meet a very special disciple in Tibet. He will meet one upasika and that upasika will become his successor and then it will be very beneficial. These two ladies both are manifestations of Tara. So then Atisha decided to go to Tibet—right then, right there he decided to go.

So that’s very clear when you see in front of you. He also saw those two ladies as a Tara, sort of more like Tara. Of course, he also has an intuition and incredible samadhi and wisdom and he knows exactly who they are.

For ordinary people and practitioners, sometimes it’s very hard to know while you are meditating, visualising deities, whether you are really seeing it or if it is your own visualisation, you are creating the image. It is sometimes hard to recognise, hard to see. But I think that if it happens in front of you while you are meditating, like an image, some sort of image appears in front of you, not a real one but an image appears without thinking many, many times, then it could be that you are seeing, you are having the vision.

Do you have any questions ?

MaryJane: You said that Sambhogakaya teaches only Mahayana, does that mean that Sambhogakaya Buddhas do not teach Vajrayana?

Rinpoche: Sambhogakaya Buddhas, yes they do. Vajrayana is part of Mahayana teaching.

Deborah: Rinpoche, maybe you said and I didn’t hear, that when you see a vision like you were describing, which form of Buddha is that?

Rinpoche: When you see visions?

Deborah: Yes.

Rinpoche: It is Nirmanakaya. It has to be Nirmanakaya. It depends on how you see, what you can see, how you see it. If you see the Buddha as a human, more human and then it can be Nirmanakaya. It is quite difficult to see Arya Sambhogakaya Buddha. But if one sees as a Sambhogakaya Buddha, then it is a Sambhogakaya. That means also that your level of understanding and practise becomes quite advanced. Otherwise it is hard to see Sambhogakaya Buddha, hard to perceive.

Chuck: What’s the meaning of kaya?

Rinpoche: Kaya means form. Kaya means form or aspect and also kaya means figure, and also kaya means emanations.

Chuck: Because Dharmakaya is formless.

Rinpoche: Yes. Dharmakaya is formless, yes. And that’s why you can also say Dharmakaya as an aspect, a different aspect. There are form and formless, different aspects. That’s why it is called four kayas. For form, there is a specific word called *rupa*. Like Sambhogakaya is Rupakaya and Nirmanakaya is Rupakaya. Rupa is form, like a solid kind of thing, like you can say Buddharupa for the statues.

Student: If you see him in a formless way, how does he present himself? How do we experience it?

Rinpoche: That is quite difficult to describe and that's why it says in the text, Buddha is very hard to perceive, Dharma is very hard to perceive. It means also, particularly that aspect, that formless aspect of the Buddha, Dharmakaya and Svabhavakaya. But sometimes yogis or Bodhisattvas, they do see, not visually of course, but they do perceive this formless aspect. It is like, it is very hard to explain—without colour or shape, without sound, without any sense object—for example, you will receive the answer. For example, if you have a specific very complicated question and you want to have the answer from Buddha and then you pray or you visualise Buddha and meditate and meditate and then you can have the answer, clear answer, complete answer. Sometimes it comes suddenly but you don't know it came from. Because you know it's not from you and you also know that nobody told you because you don't see anyone, no colour, no shape, no sound, it just comes. That is sort of an indication that you are communicating and you are perceiving.

Dennis: So instead of having a vision, you can also hear, a voice speaks to you without a vision, it can also be a form of the same kind of phenomena?

Rinpoche: Yes. Without a vision you can hear the sound. You can hear the sound also with the wind or with the sound of a bell or the sound of a tree and the sound of the animals like even birds. Through that sound you can hear the teaching. Like the description of the pure lands. It said that you can hear the teaching, the Dharma, from the trees and from the birds and from the clouds and from the winds, you can hear the sound. Like that. Also you can hear just sound, sound comes, you do not necessarily know "whose" sound, you get this voice, you can hear it.

Deborah: Can that be Nirmanakaya as well?

Rinpoche: Could be Nirmanakaya. Most likely Nirmanakaya. It is possible from Sambhogakaya. But as I said before, usually you have to be Bodhisattva, Arya Bodhisattva, in order to receive the teachings from Sambhogakaya. But actually that is sort of formal teachings, like one

of the five certainties of the Sambhogakaya, it's only for the Bodhisattva and Sambhogakaya gives teachings for only Bodhisattva which means sort of formal teachings.

Chuck: What kaya is Vajradhara?

Rinpoche: Vajradhara is Sambhogakaya.

Chuck: And other Buddhas? All the tantric teachings are supposed to come from Vajradhara. Vajradhara comes from the Dharmakaya?

Rinpoche: Yes, Dharmakaya and also Svabhavakaya and then all the other Buddhas manifested by Vajradhara. That's why Vajradhara, dhara means 'holder', is the holder of the Vajra, holder of all the teachings, all the manifestations, sort of the owner of the doctrine and teachings and everything.

Chuck: So is that the same as the primordial Buddha?

Rinpoche: No.

Student: When you have realisations and something becomes clear to you, is that then more often from the influence of Buddha or—because I've always thought of it more as the clouds thing when understanding may have been there from the beginning but some illusions have been cleared away, and it's coming from within.

Rinpoche: It could be from Buddha or it can be your own experience. Say in a past life, we meditated and studied in the past, and we also have realisations, and sometimes it becomes cloudy due to birth, due to food, due to environment, due to philosophy, and influenced by other people, it becomes cloudy. Then sometimes when all these kleshas goes away or maybe for a short time there is a gap, it shines like lightening and then you have a realisation, you can see, and then it goes away. That doesn't mean you don't have realisation, but it again becomes cloudy like a cloud—goes away

and then the sun comes out and then again becomes cloudy—and you don't see the light, but the sun is always there.

Student: Can you tell the difference if that knowledge and understanding came by inspiration from Buddha or it came from within, can you tell?

Rinpoche: That's very hard to tell. Also sometimes because your practise, for example saying mantras and meditating, then purify karma and then also you can have that kind of experience. You can have a sudden realisation or sort of a very impermanent realisation, for a short time.

Student: You said the Buddhas can come to us in dreams. I think we all have dreams that we don't understand, but we usually remember very clearly. And we seem to have the meaning—our gut feeling says that they were such and such—and usually we don't have to act one way or the other on them. We just sort of kind of store them in the back of our head, but sometimes something comes to us that might be very important. Should we just trust our feelings about this?

Rinpoche: The dreams, right? A dream is very important and to analyse dream and to think about dream and meditate on the dream and keep it. We do dream yoga practice. Dream is very important. But also many dreams that you have are not necessarily important, some dreams don't have very much meaning—due to external influence, due to one's own emotions, fear, anxiety, excitement, joy, happiness, attachment and so forth, we can see all kinds of things. Also you have a dream, whatever you see during the day and you can see that one exactly the same thing. So it doesn't have a *special sort* of meaning. It does have meaning always because it has reason.

If you have a dream about Buddhas and the teaching or you received the teachings and something related to Dharma and meditation and practise, it is very good to keep it and write down, as soon as you wake up in the morning, you write it down before you forget it and you keep it. Then

it is possible, you can have that same dream again and again or maybe it will be different and it is very valuable to keep it. Especially if you have a dream that is very strong, which gives you this confidence or faith, *or* makes you kind of sad or have rising fear, that is also important to write down and to keep and to analyse.

Chuck: I suppose that would also go for thoughts that come up in meditation or something. I found that the odd occasions when some virtuous thought came, it often passes just as quickly. I can’t really hold on to that feeling, or it gets negative again, it goes up and down. So I suppose that would be useful also to write that kind of thing down.

Rinpoche: Yes, if you have a particular insight, wisdom and experience, it’s good to keep it, write down. Then you can ask your teacher or think, analyse, contemplate.

[end of class 4, MUTS04/34:55]

Class 5. [MUTS04/34:55]

2nd Vajra Topic: Dharma

Okay. Now we go to the second page "Jewel of the Doctrine," the Dharma.

The Jewel of the Doctrine

Verse 9.

> I bow before that which cannot be investigated
> Neither as a non-ens [ed., entity], nor an ens,
> Nor both ens and non-ens together, nor neither of both,
> Which has no name, is revealed by introspection, and
> perfectly quiescent;
> And before the sun of the Highest Doctrine, immaculate,
> Shining with the lustre of Divine Wisdom,
> And vanquishing the darkness of ignorance, hatred,
> And the Attachment toward all worldly objects.

Verse 9 is praise to the Dharma, like homage to Dharma, or praise to Dharma. Now there are two parts of Dharma: the cessation of suffering and path to cessation of the suffering, or path. Now the cessation of suffering which is Nirvana, because Nirvana is the cessation of suffering. And Nirvana is also permanent, like the Svabhavakaya. Svabhavakaya is the cessation of suffering and cessation of dissatisfaction. Svabhavakaya is empty, that is a quality of emptiness. Like that, on the lower levels like the Shravakas and Pratyekas, like Hinayanists, Arhats. These Arhats, they reach Nirvana. Nirvana or Arhathood has also the quality of emptiness. That is the Dharma. And that emptiness itself is not "non-existence." Here in this translation it says (V. 9) "neither non-existence nor existence, nor both existence and non-existence, nor something other than existence or non-existence." (RL)

Cessation of suffering or Dharma is not non-existence completely, because it is object of Aryas, because it is object of Arya Bodhisattvas, it is object of Arhats, it is object of Buddhas and therefore it is not completely non-existence. Because if it is completely non-existence, then Aryas or

Bodhisattvas, Buddhas and Arhats cannot perceive. It cannot be object of any consciousness. Therefore it is not completely non-existence. Why this question comes is because often when you say emptiness, emptiness, or Shunyata and people think emptiness means nothingness. Emptiness is not nothingness. Shunyata is not nothingness. It is not completely nothingness, otherwise it becomes nihilist. If you think like Shunyata *is* completely nothingness, then you become a nihilist. That is also wrong view. So Shunyata is not nothingness and Dharma is not nothingness, and cessation of suffering is not nothingness. Therefore it is not non-existence, therefore it is not *completely* non-existence. It is kind of non-existence because it is non-existence of inherent nature, but it is not completely non-existence. That's why it says it is not non-existence because it is the object of Buddha and object of Dharmakaya.

Then also the Dharma and cessation of suffering is not "existence," which means it is not inherently existence, because all phenomena, all the things, do not have inherently a beginning. It doesn't have inherent nature of beginning and/or end or inherently there is no cause and effect, no beginning, no end, no right and no wrong. If you think that Dharma is inherently existent and cessation of suffering is inherently existent, that is also—wrong view. It is called the opposite of nihilism: eternalism. Those are two wrong views. It is called the lower extreme and the higher extreme, two extremes. The lower extreme is completely nothingness. Believing completely nothing, that is the worst one. Then the higher extreme is like everything exists inherently from beginningless time, it is always there and doesn't have cause and effect, it is permanent, eternal and inherent exist. So Dharma is not inherent exist.

Also Dharma is not both. Dharma is not the collective of non-existence and existence. Dharma is not collective of nothingness and inherently existent, not that kind of combination. Because you might think, okay, Dharma is not nothingness, not non-existence and also not existence,

maybe it is kind of collective of both, combination of both, not black, not white, but a mixture of black and white.

Also Dharma is not *completely* not related to "non-existence and existence," because Dharma does have relation to "existence and non-existence," because Dharma does exist in relative, so therefore Dharma has connection to existence and Dharma does not exist inherently therefore Dharma does have connection with "existence and non-existence," both. It is not completely no connection at all. And something else, Dharma is not non-existence/existence both. It is not something not connected. [ed., MUTS04 end]

(#5)

—Okay, and also Dharma is not completely, not related to non-existence and existence, because Dharma does have relation to existence and non-existence—because Dharma does exist, relatively, so therefore Dharma has connection to existence and Dharma also does not exist inherently, therefore Dharma does have connection with existence and non -existence, both. It is not completely no connection at all. And something else, Dharma is not non-existence, existence, both. It is not something is not connected. You have to know that.

Here Asanga is explaining the Prasangika Madhyamika's view. Here is talking about Dharma, not only talking about Buddhadharma, that kind of Dharma. Dharma has ten different meanings. Dharma means also all phenomena. This flower is Dharma, this clock is Dharma, this bell is Dharma, everything is Dharma. Not only the path itself, not only the cessation of the suffering, Nirvana itself, and all things are Dharma. So all things do not exist inherently, but at the same time it is not nothingness.

Now how do things exist? All things exist interdependently. All things exist dependently therefore all things do not exist inherently. Because if anything exists inherently, then there is no dependent origination. Because then it means it exists from beginningless time and it exists by itself without cause and condition and source. Then that means there is no production. Then it becomes unconditioned thing. Therefore Dharma does not exist inherently and Dharma is dependent on everything. Also Dharma is not nothingness because there is cause and effect. Everything is happening at the same time, good and bad, happiness and suffering, everything is happening according to our own concept, our own philosophy.

So it is very difficult to see the middle way because the more you meditate on emptiness and not emptiness, there is a danger of perceiving nothingness and going into nihilism, completely nothing. Therefore it is very important to meditate on interdependent at the same time. Then, if you don't meditate on emptiness, one always has this concept of inherent existence, solid, concrete, good is good, bad is bad, right and wrong, and everything. That is the cause of samsara. That is one of the causes of samsara because one sees everything as fixed, good is good, bad is bad, and right and wrong, me and you are completely separate and duality, one sees completely different. And then arising all this aggression, anger and arising desire, attachment, arising ignorance to the neutral object. Then creates karma. Then because of karma makes rebirth, creates happy state of mind and unhappy state of mind, all kinds of birth happening, always. Like right now we are always reborn, like we have birth all the time. Birth is happening always, We have different births of consciousness at this moment. It is possible one can have maybe tomorrow—after 5 o'clock, supper time! (GL). Different state of mind, completely different state of mind, it's craving food. And we can have all kinds of consciousness, as a human being, but we can have consciousness of animal, we can have consciousness of god, we can have consciousness of demigod, we can have consciousness of preta

(hungry ghost), and of animal and we can also have consciousness of hell beings. Suffering. And it also goes and comes, so physically, we don't have to be reborn as an animal, we can have that kind of consciousness always reborn within ourselves.

Now here (V. 9b) "before the sun of highest doctrine"—anyway, I'll go through the Tibetan and translate. Dharma is very hard to explain by word, by name, by terminology. Here this is specific Dharma. Here it is talking about, going back to the cessation of suffering and also Shunyata. Shunyata is very difficult to describe and very difficult to explain by word, by names, or by terminology or by label. That is why it is so hard to realise because people always have misunderstanding of emptiness. Instead of emptiness, people think it is nothingness. It is beyond the object of the speech. It is very hard to explain. Only one can explain by examples. Some are here. Only by example, and one can explain Shunyata by example. We say "emptiness of the vase, emptiness of the flower, emptiness of this and emptiness of that." But actually itself cannot really explain. Shunyata, one can only explain mentally or by experience one can explain to oneself. Maybe one can explain to other person who has similar kind of experience, same experience, then you can sort of communicate to each other.

Now—"It is unthinkable." Here, Verse 10,

Verse 10.

> Unthinkable, free from both (the causes of Phenomenal Life)
> And from Differentiation,
> Pure, illuminating, and the Antidote (of defilement)
> The deliverance from passions and that which leads to such,
> Contained in the 2 (last) Truths—such is the Doctrine.

it says "unthinkable, free from both." Nirvana or the cessation of the suffering and Shunyata, all these things are not objects of ordinary people, that's only object of the Arya Bodhisattva and the Bodhisattva who has the realisation of Shunyata. Therefore it is called "unthinkable." The last part

of Verse 9 it explains later after the Verse 10 and it is kind of a little bit mixed up. Here it says "unthinkable" which means it is unthinkable by ordinary people. Only bodhisattvas who have realisation of Shunyata, they can think and they can talk, they can explain. This is one quality of the Dharma. Also Dharma has eight qualities, like a Buddha has eight qualities.

One quality is "unthinkable." The second quality is "free from both." In Tibetan word it says 'non-dual', means "no two." Dharma is also free from delusions, Dharma is free from karma. So Nirvana is free from delusion. When one reaches Nirvana, or when one becomes Arhat, then no longer exists, delusion within the consciousness of Arhat. That's the meaning of Arhat. Arhat means "Foe destroyer," who does not have foe or enemy.

There are two enemies, the karma and the delusions. These two are cause of samsara or cause of cyclic existence. So Arhat completely destroys those two. So here it says both, "free from both"— free from cyclic existence because one is free from karma and delusions. That's the "free from both."

These cannot be perceived by ordinary people. How are these things happen? How to destroy karma and how to destroy delusions, again? And ordinary people cannot perceive. And that's the third quality.

(V. 10) The fourth quality is 'pure.' The fifth quality is 'illuminating,' and the sixth quality is 'antidote.'

Now the first three qualities are talking about the quality of the cessation of the suffering or the cessation of dissatisfaction and one of the four noble truths. The last three qualities are the quality of the path, the path to the cessation of suffering. Path is one of the Four Noble Truths. So the path itself is Dharma. Cessation of suffering is also Dharma.

Now Dharma is a path which is *pure*. Because Dharma itself also is free from all the defilements and from delusions, from the habit of delusion and from delusion, and free from defilements and therefore Dharma is pure and the path is pure. Also it means when you have the Dharma, when you have the knowledge Dharma, when you have the realisation of Dharma, then you become free from delusions, free from defilements, and then you become pure. Your heart becomes pure, your mind becomes pure, your speech becomes pure and your body or action becomes pure. And that's quality of the Dharma. That's why we practise Dharma, to purify our body, speech and mind. That is the quality of the Dharma.

Then 'illuminating', that is also quality of the Dharma. The Dharma itself is bright and when one has the Dharma knowledge, when one has the wisdom, and then all the hindrances of the mind—for instance, confusions and ignorance and all the defilements—are gone. Then wisdom arises, wisdom will be born. That wisdom is clear and it is 'illuminating,' bright.

'Antidote'—now Dharma is the 'antidote' of attachment. Dharma is also 'antidote' of hindrance of the mind. Dharma is the 'antidote' of attachment because when one has the Dharma and the realisation of the Dharma, then when one sees the object of attachment, and there won't be clinging to the object of the attachment. That means there is less attachment or there is no attachment and it sort of becomes indifferent object. And there is no illusion. We create illusion when there is attachment and then we create the clinging is arising and we create a certain type of image and then we impute labels, more and more labels, three, four, five layers of labels and then arising more and more clinging. So when one has the Dharma, knowledge, and wisdom and there is no clinging and no attachment. So the object becomes an indifferent object. Also when one has the knowledge of Dharma, there is no aggression because when one sees the object of aggression, even though when one sees the object of aggression, it is no longer object of aggression, because there's no aggression,

the object becomes an indifferent object. Maybe it used to be an object of anger but is no longer an object of aggression or anger and becomes indifferent. You see it, it is object of indifferent mind, neutral object or you see it is very beautiful object, but no aggression, no hatred. Also, when one sees indifferent objects, even when one sees indifferent object and there is no ignorance, one can see it clearly. When you see object of indifferent mind, neither object of attachment nor object of aggression, you see indifferent object.

For example, when you see a cloud, that is object but is neither aggression nor attachment. It is possible you can have attachment, of course. "Oh, I like this beautiful cloud, beautiful day" or if it's raining too much, then you might have aggression. (GL) It is object of indifferent mind, but there is no ignorance because you can see it clearly, and one can also see the emptiness of the cloud or emptiness of the flowers or trees or mountains or the lake.

There are six qualities of Dharma; 1) unthinkable, 2) free from karma and delusions, 3) beyond object of ordinary beings, 4) pure, 5) clear [illuminated], and Dharma becomes 6) antidote of unwholesome mind. There are six qualities. Then also you can make two qualities. Dharma becomes 7) cause of free from attachment and Dharma itself is also 8) free from attachment.

Dharma has two parts. The Path, and the Cessation of the suffering. Two Noble Truths. So the Path is cause free from attachment or desire and that is also quality of Dharma. And then the Cessation of the suffering, or Cessation of the duhkha, which is Nirvana, and that is free from attachment, free from desire or clinging.

So, maybe I should stop here. Do you have any questions?

[end of class 5, MUTS05/24:50]

Class 6. [MUTS05/24:50]

Dennis: Would you say instead of saying passion you would use attachment?

Rinpoche: Yes. Here it says “passion.” I think “passion” is okay too, and I use both terms. I use usually three terms: passion, attachment, and desire. Then for aggression, I use aggression, anger, or hate—three different terms. Maybe they are slightly different and when you use them with other terms or sentences, I think they are all correct words.

Student: You said one was “free from attachment” and the other was “free from the cause of attachment.” Which one was Path and which one was Cessation?

Rinpoche: Path is cause of free from attachment because that is Dharma practice, and knowledge and wisdom. And then the cessation of suffering, Nirvana, Nirvana itself is free from suffering, totally free from suffering, freedom from suffering.

Student: You said Dharma was free from karma and then free from illusion.

Rinpoche: Free from *delusion*.

Student: How do you differentiate between the two? If you’re free from karma, are you not also free from delusion?

Rinpoche: If you’re completely free from karma, that means of course that you are free from delusion, because delusion is the cause of karma. Without delusion you cannot have karma. So if you are completely free from karma, then that means you are free from delusion. But if you are free from a certain type of karma, then that doesn’t mean you are free from delusion because you also have different types of delusions.

Student: Will you explain what is karma?

Rinpoche: Karma means the law of cause and effect. It is a natural law, a universal law which makes everything orderly—good and bad, right and wrong. It creates everything orderly without mixing up, without mixing good and bad, the cause and effect. Whatever one does, whatever actions one has, positive, and then the result will be positive. If we think positive, then positive will come of it, positive will happen. If we think negative, negative things will come. If we act positively, do positive things, then the result will be always positive. It is impossible to have a negative result from positive action. It is impossible to have a negative result from positive thought. It is also impossible to have positive action from negative action, it is impossible to have positive karma or ripening due to negative thought. It is always orderly and is a natural law, the law of karma, the law of cause and effect.

Literally karma means action. And there are different actions—mental action and physical action, or activity of the mind and activity of the body. Generally there are three results: wholesome, unwholesome, and indifferent results of the wholesome mind, the unwholesome mind and indifferent mind or neutral mind. There are collective karmas and there are also individual karmas. Individual beings, individual people experience individual karma by themselves and they create karma by themselves and they experience karma by themselves. Also collectively people create karma together and then experience results together. And one can also create karma without knowing or with knowing or without thinking or with thinking. One can create karma without realising or with realising, both. For instance, say if you walk in the forest and without seeing or without realising, you step on an insect—that is also karma, you are creating karma, cause of killing. So there are all kinds of karmas. Karma is very complicated.

Now here, one of the qualities of the Dharma is saying “free from karma“ which means free from that cause and effect, that relationship. When one becomes Buddha, then you no longer have to

create good karma because you are completely, you don't have to create merit, you don't have to meditate, you don't have to practise, you obtain the final stage and also you do not create unwholesome thoughts, you don't have unwholesome thoughts, you don't do unwholesome acts. So Buddha is beyond karma. And Dharma itself also becomes—one of the Dharmas itself which is the cessation of the suffering, the Nirvana and also those beings who reach the cessation of suffering, like the Arhats, they are also free from karma.

Student: I think I'm confused between non-existence or the sense of non-existence in a sense of formlessness. (Formlessness…) For instance, I can look at everybody in this room and decide that they all had masks on and there was really something underneath called Buddha-nature which was essentially formless but that it was being overridden most of (cough) by the external form. But in a way I kind of feel that once I make that kind of assumption and feeling that it's all light and therefore doesn't exist anymore.

Rinpoche: Can you say that again?

Student: I get confused between a sense of formlessness and assuming that something does not have existence, I don't differentiate at this point.

Rinpoche: Yes.

Student: For instance, if I try to see things only as forms and not being inherently existent—for instance, if I look at the people here in this room and I just decided that they just had masks on and that it wasn't the form that was important on the outside, but the Buddha-nature that was within, that Buddha-nature very quickly becomes to me a sense of formlessness but then it very quickly goes—then I consider everybody alike, then it then turns into not being anything at all.

Rinpoche: The Buddha-nature that we have, everybody has, that is formless. Buddha-nature is formless, which is like the state of mind. The mind that we have, it's a clear mind and a radiant mind, beginningless mind, that mind is Buddha-nature or potential of the Buddha. And that is formless. It doesn't have shape, it doesn't have colour, and it doesn't have form. But it exists. This is one of the problems, people always have this problem because you are not sure whether it exists or not because you can't see it. You have doubts, you cannot really say yes I believe or yes I agree there is or there isn't because you don't see. That's the problem. You think in order to say yes or no you have to see visually, to become the visual object, which doesn't have to. Intuitively we can see it and we can feel it, we can perceive, but have no form. Are you saying that, because you are confused between form and nothingness because you don't see?

Student: I don't know if I see it or not. Partly I guess, if I say everything that is alive or that everything that has any being or form actually has a piece of something that is in everything, I don't know if that is right. By saying that it's all one thing in a way, I can also say that it doesn't exist. I guess what bothers me is whether I am just labelling it that or not. We can be just talking about semantics.

Rinpoche: We are labelling. Everything is labels, like exist, not exist—everything is a label. We impute labels in order to—but it is not only label. Like flower is label, it's a name, it's a word, but it's also not only when I say there is a flower on the table, it's not only label, otherwise there won't be difference if I say there is a flower on the carpet. It's not only label. There is flower, you can touch, you can smell, but it's "flower," the word it's label, and it's smell is a label. We have to use the label, always as a tool, an intellectual tool. Without label, without concept, we cannot communicate. In order to reach a state of nothingness, I mean emptiness, or non-duality, we have to

use tools—the terminology of duality as a tool. In order to go beyond the lake, we have to go through the lake, we have to swim or take the boat, and then you go to the other side of the lake.

Student: If something has a label, does it have karma? Is it possible for something to have a label and not have karma?

Rinpoche: To have label and not have karma—I m not sure, are you taking about sentient being or some kind of object?

Student: Anything—if we perceive it with a label, then we have to perceive it with karma.

Rinpoche: Yes, that is true. That is correct. Whatever you see, whatever you experience right now, whatever you experience, it is always related to karma. Say you see the lights and you feel the heat inside house, you feel the air from the outside—whatever you feel and you see and you experience with the six consciousnesses, it's all related to karma.

Chuck: How do you use attachment?

Rinpoche: What way? Spiritual way or samsaric way? (GL) You can use attachment as an object of meditation, object of emptiness. If you want to meditate on the emptiness of attachment then you have to think about attachment, what is attachment and how you are attached to this particular object and how much you have clinging to the object and how the attachment is growing or increasing or decreasing. You have to analyse, you have to contemplate, analytical meditation. Also, does attachment really exist or not, inherently. Attachment is also again a label or not. Also, largely attachment, of course attachment itself is mind, it is a mental projection, it also comes from the object. Without object of attachment you can't have attachment. Without object of attachment one can have less attachment. Attachment is always there, but one will have less attachment, therefore people go somewhere where there is no object of attachment to meditate and contemplate

because you can’t handle with object of attachment, or you run away from the object of attachment because you don’t want to have attachment. So, you can use attachment as a cause of realising the emptiness of attachment. And also you can use attachment as a lojong practice for transformation and equanimity and you visualise the object of attachment as you visualise object of anger and you visualise object of indifferent mind, three objects, three beings, to make it equal. To think object of attachment becomes cause of suffering, not because of the object, but because of your mind and the contact, the relation, and the connection creates the suffering. All that becomes hindrance of bodhichitta and therefore you should try and see the object of attachment as an object of indifferent mind, so reduce attachment. And then one can have equanimity, one can have thought training, thought transformation. So that’s why it can be useful. You can use that way.

(#6)

Student: …the last sentence it says, well basically, “cannot be investigated but which is revealed by introspection and perfectly quiescent,” that part there. Is that what you were referring to in terms of its own (garbled) by example or—the word you used by example earlier?—That you can only tell someone else about what Dharma is by an analogy, by saying it is like something?

Rinpoche: Yes. It says you can only explain what is Dharma and what is Nirvana, you can only explain through example. “Something like this or something like that,” because you cannot really explain the Dharma by word or by sign language or by word from your mouth, you cannot explain. You can only explain as an example. Bring some kind of example like this and like that, or something similar. You can explain the cause of Dharma, the sign of Dharma. You can only explain the sign of Dharma, not the real Dharma itself. You can explain the sign of Nirvana, you can explain the signs or marks of Dharma.

Student: The sense I got from this is just words, labels again, is that it can't be investigated but that through—I would have been interested in his meditation, through looking inward and of creating a quiet mind, one can then understand that it becomes revealed.

Rinpoche: You cannot realise Dharma and Buddha by word, talking intellectually.

Therefore, it is very important to meditate. Zen Buddhism always said that the best thing is to sit, watch your breath, so you will reach Satori or Enlightenment. Then everything happens. But you cannot find by intellectual. But I think also, that depends on the individual person, can be also little bit carried away. Even though you cannot explain Dharma or Buddha, but you have to have some ideas what is Buddha, what is Dharma. You have to have intellectual knowledge, understanding. That's why all those thousands of years these Pandits wrote all these books and translators were translating. And all these works that they did.

Dennis: In Verse 11, I have a little problem with the word "extinction." It says…

Rinpoche: This translation is not very good, it is not really accurate. I don't like some of the words. Like here it says "cause of phenomena-life," which it means is cyclic existence or samsara, cause of samsara. Cause of phenomena-life doesn't make sense, it's not really related to samsara. So "free from passion." Nirvana and cessation of suffering is (V. 11) "freedom from passion consists in the Truth of the Extinction and of the Path." So here is talking about "Truth of the Extinction" which means Nirvana, or cessation of suffering. Truth extinct of all the delusions and karma. In "truth of the extinction and of the path," so the Two Noble Truths here. "These two taken here are respectively are each known by three distinctive features." Three qualities. First is the cessation of suffering. And here he talks about the truth of extinction which has those three qualities: the unthinkable, free from karma and delusion, and also one cannot perceive. And then the Dharma; the path has three qualities, the pure mind, the pure body and so forth, and eliminating, and antidote.

Each has three different qualities, two Dharmas, each has three different qualities so altogether there are six qualities of Dharma. Then if you add the last two—the cause of free from attachment and already free from attachment, those two, then becomes eight. Dharma is also cause of cause of free from attachment, to become free from attachment, and already free from attachment.

Dennis: So the only attachment left after you attain this state is the attachment of your Bodhisattva vow?

Rinpoche: Or attachment for Enlightenment. (GL) That might be the biggest hindrance. So that's why we have to renounce the concept of renunciation (GL). [ed., End of second discourse, MUTS06/08:00, end of class 6]

Class 6 Optional: Mahayana Precepts [MUTS06/08:00]

[Day 2, morning, Mahayana Precepts Ceremony]

Before we take the precepts, we have to generate bodhichitta, also we have to take refuge to Buddha, Dharma, and Sangha and make the seven-limb practice or offering and generate bodhichitta motivation. We say prayer from this book, page 16.

Now you are going to take the precepts, so you have to do three prostrations, then you sit like this, very straight, like this, the right knee touch on the ground. You sit like this, put your right hand on your left hand like this. Now we have to generate bodhichitta motivation. We are taking these eight Mahayana precepts until tomorrow at sunrise for the benefit of all sentient beings. Here it says for the sake of all mother sentient beings, infinite light. I must somehow obtain the precious state of complete and perfect Buddhahood. For this purpose I shall take the Mahayana Fast-day vows and keep them until tomorrow at sunrise. And we should think that we are taking the precepts for the benefit of all sentient beings. And also keeping the precepts we create merit so that we will become closer to Enlightenment and therefore we can benefit many sentient beings.

Now please, you should think you are taking precepts, eight Mahayana precepts from the Master and also from the Buddha Shakyamuni, Lord Buddha, and from all the Buddhas of the past and present time and also you are taking the precepts from the Bodhisattvas, the great bodhisattvas and great Arhats and great Shravakas and Arhats. Now please repeat after me:

"All Buddhas and Bodhisattvas dwelling in the ten directions please pay attention to me. Master please pay attention to me. Just as the Tathagatas of the past, Arhats complete and perfect Buddhas, those like wise horses, the elephants who have done what was to be done, who have performed their tasks, who have laid down their burden, who have attained their goal, whose fetters

of becoming are extinct, of perfect speech, of well-liberated mind, and with well-liberated wisdom, for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that thirty-seven aids to Enlightenment be perfected, and in order that the highest complete and perfect Enlightenment be truly realised, have taken fast-day vows. So do I (*repeat your name*), from now until tomorrow sunrise, for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that the thirty-seven aids to Enlightenment be perfected, and in order that the highest complete and perfect Enlightenment be truly realised, take the Mahayana fast-day vows."

Now we go back again. We have to read three times. [2nd recitation]

"All the Buddhas and Bodhisattvas dwelling in the ten directions, please pay attention to me. Master please pay attention to me. Just as the Tathagatas of the past, Arhats complete and perfect Buddhas, those like wise horses, the elephants who have done what was to be done, who have performed their tasks, who have laid down their burden, who have attained their goal, whose fetters of becoming are extinct, of perfect speech, of well-liberated mind, and with well-liberated wisdom, for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that the thirty-seven aids to Enlightenment to be perfected, in order that the highest complete and perfect Enlightenment be truly realised, have taken fast-day vows. So do I (*repeat your name*), from now until tomorrow sunrise, for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that the thirty-seven aids to Enlightenment be perfected, and in order that the highest complete and perfect Enlightenment be truly realised, take the Mahayana fast-day vows."

Now the third time. [3rd recitation]

“All the Buddhas and Bodhisattvas dwelling in the ten directions, please pay attention to me. Master please pay attention to me. Just as the Tathagatas of the past, Arhats complete and perfect Buddhas, those like wise horses, the elephants who have done what was to be done, who have performed their tasks, who have laid down their burden, who have attained their goal, whose fetters of becoming are extinct, of perfect speech, of well-liberated mind, and with well-liberated wisdom, for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that the thirty-seven aids to Enlightenment be perfected, in order that the highest complete and perfect Enlightenment be truly realised, have taken fast-day vows. So do I (*repeat your name*), from now until tomorrow sunrise, for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that the thirty-seven aids to Enlightenment be perfected, and in order that the highest complete and perfect Enlightenment be truly realised, take the Mahayana fast-day vows.”

And I’ll say “This is the way” and you say “It is well.”

Rinpoche: This is the way.

Students: It is well.

Now this moment you should think you received eight Mahayana precepts and you are to keep this for the benefit of all beings. Now please repeat after me.

“Henceforth I shall not take life, I shall not take others goods, I shall not do sexual acts, I shall not speak lying words, I shall avoid all alcohol, which is the cause of many faults, great or high beds I shall not use, likewise food at the wrong time. Perfumes, garlands, ornaments, dance, song

and so forth I will avoid. Just as Arhats never do, actions such as taking life, I too shall abandon these. May I fast gain supreme bodhi. May this world disturbed by many sorrows be freed from samsara's sea."

Okay. Please do three prostrations. Now you can sit down.

You will say the mantra for 21 times.

OM
Unfailing supporter of morality, support, support [me]! Great pure being whose hand is adorned with a lotus, hold, hold [me], beholder of all!

OM
AMOGHA-SILA-SAMBHARA BHARA BHARA
MAHA-SUDDHA-SATTVA-PADM-VIBHUSHITA-BHUJA
DHARA, DRARA, SAMANTA-AVALOKITE
HUM PHAT SVAHA

We will say the dedication prayers together. The first line we will say in Tibetan.

Let me have pure Morality,
With faultless Morality of rules,
And by unconceited Morality
Complete the Perfection of Morality!

TR'IM-KYI TS'UL-Tr'IM KYON-ME-CHING
TS'UL-Tr'IM NAM-PAR D'AK-D'ANG-DAN
LOM-SEM ME-PAi TS'UL-Tr'IM-KY'I
TS'UL-TR'IM P'A-ROL-CH'IN DZOk-SHOK!

[A prayer often inserted here is verses 55-56 of the *Arya-bhadracarya-pranidhana* (Prayer of Excellent Conduct)]:

So that, as the hero Manjushri
Realised, and Samantabhadra too
Following all these I too may train,
All these virtues do I dedicate.

With the dedication that all Conquerors
Come in the three times praise as the best,
I too dedicate these roots of virtue
All to the excellent [Bodhisattva] conduct.

JAM-PAL PA-WO J'ITAR KY'EN-PA-D'ANG
KUN-TU ZANG-PO D'E-YANG D'E-HIN-TE
D'E-D'AK KUN-GY'I JE-SU DAK LOP-CH'IR
GE-WA DI-D'AK T'AM-CHA RAP-TU NGO

D'U-SUM SHEK-PAi GYAL-WA T'AM-CHA-KYI
NGO-WA G'ANG-LA CH'OK-TU NGAk-PA D'E
DAK-G'I GE-WAi TSA-WA DI-KUN KYANG
ZANG-PO CHO-CH'IR RAP-TU NGO-WAR GYI

Okay. [End of Precepts][4]

[4] See Appendix A for full precept vows.

Class 6 Optional: Mindfulness of breathing meditation [MUTS06/37:00 to 38:45]

Now we will do mindfulness of breathing meditation. You sit straight on the cushion and straighten your spine of your back, then you put your right hand on your left hand, slightly bend your neck, half close your eyes, and keep your tongue and teeth and lips normal. And then you focus on breath. Concentrate on the breath, following the breath, and then you focus your mind inside the nostrils, both nostrils and follow the breath as the breath comes in and breath goes out, always following the breath. Also watch the sensation of the breath when the breath touches, the wind or the breath touches the nostrils, you can feel the sensation. [Meditation]

Class 7. [MUTS06/38:53]

Day 2, Discourse 3

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

The subject of the talk this morning is the Dharma and Sangha.

Verse 11.

The freedom from passion consists
In the Truths of Extinction and of the Path;
These 2, taken respectively,
Are each known by 3 distinctive features.

From Verse 11, it says "freedom from passion consists in the truths of Extinction and of the Path; These two, taken respectively, are each known by three distinctive features."

The cessation of suffering and the path to cessation both are free from passion or free from attachment as we discussed yesterday. Path is cause of free from passion or attachment. As you are practising the path, one will become free-er and free-er, more and more free from attachment and from passion. At the same time one will also obtain the cessation of suffering each time there is the cessation of the suffering. That's the other Dharma. And then finally when one reaches Nirvana and then that is the complete cessation of suffering, also cessation of karma. And that is completely free from passion. So "these two taken respectively are each known by three distinctive features." So each has three different qualities.

The cessation of suffering has three qualities as we talked yesterday. Unthinkable and free from both karma and delusion and also untellable, without any concept which is also called free from deluded mind. And also one cannot perceive. So there are three.

Then Dharma has three qualities: “pure,” “clear or illuminating,” and “antidote.” It explains Verse 12.

Verse 12.

> It is unthinkable, since it cannot be analysed,
> Is unutterable and revealed only to the Saint,
> It is quiescent by being devoid of the two (causes of
> Phenomenal Existence);
> The other 3 attributes—purity and the rest—
> (Suggest) a resemblance with the sun.

Now why it is unthinkable, here Verse 12 “It is unthinkable since it cannot be analysed.” It cannot be analysed by ordinary people. And completely one cannot really perceive it completely. It is unthinkable by ordinary person. It cannot analyse, therefore it is unthinkable. Also it is “unutterable.” One cannot speak. One cannot really explain what is cessation of suffering. It is unspeakable. It is only object of the Saint or Arya Bodhisattvas. Therefore, it is unthinkable.

(#7)

Therefore it is “unthinkable.”

Then also it explains again how it is free from karma and delusions.

The cessation of the suffering and path both are free from delusion because each state when one practising Dharma and then one will become free from delusion and free from the contaminated object, and mind becomes less contaminated and there is less clinging to the object, also less illusion, less labelling, less discrimination good and bad and so forth. Therefore there is less creation of karma since one does not have that kind of labelling ‘good and bad,’ ‘beautiful and ugly’ and so forth. So one sees more neutral and more indifferent and so therefore there is less creating unwholesome karma. Even there is less creating wholesome karma, which is motivated with selfish mind.

One can create more wholesome mind with out selfish mind, like bodhichitta. For instance when one creates wholesome karma with self cherishing ones own benefit, it is still wholesome karma. It has good effect. One can still have the benefit but it is not like the karma created with bodhichitta.

(V. 12) “It is quiescent by being devoid of the two causes of phenomenal existence; the other three attributes—purity and the rest suggest a resemblance with the sun.”

So also it is free from all the negativities, the negative thoughts. Then those three qualities of the Dharma are like the sun, “pure, clear and antidote” and it extends like the rays of sun. One can see it clearly more brighter. And also antidote and illuminate the darkness of the mind.

[MUTS07/04:21]

Now the jewel of the congregation the Sangha. This verse 13 is homage to Sangha.

Verse 13.

The Jewel Of The Congregation:
I bow before those who perceive the pure, radiant essence of
the Spirit and the nullity of all defilement,
Who, knowing the background of the unreality of all that
exists,
(the Absolute in its) quiescent nature,
Perceive in all living beings the reflex of the Supreme
Buddha,
The powerful minds free from obscuration and endowed
with the sight of Divine Wisdom,
The object of which is the immaculate and infinite essence
of all that lives.

Rinpoche: “I bow before those who perceive the pure radiant essence of spirit and unreality of all defilements who knowing the background of the unreality of all that exists, the Absolute in its quiescent nature.”

Now this time here Asanga is talking about Bodhisattva Sangha, not talking about the Arya Shravakas and Pratyekas. Not talking about the Hinayana Sangha. Here is talking about the Mahayana Arya Sangha, the bodhisattvas.

The mind of the Arya Bodhisattva is very clear and very pure mind: Enlightened mind. Not completely Enlightened not Buddha yet. Not Samyaksambuddha. But it's Enlightened mind. Clear mind. And because it can perceive the ultimate truth, the Shunyata, it perceives the emptiness of all phenomena. And also it perceives the emptiness of delusions. That sentient beings have delusion. The Arya Bodhisattva himself also has delusions until he reaches the eighth Bodhisattva bhumi. Like from first until eighth Bodhisattva bhumi there is always delusion. Each bhumi when you go higher and higher you are going to have less and less delusions. But there is still delusion. And also he sees the delusion that one has is also empty, from beginningless time.

That Bodhisattva also perceives emptiness of personality and emptiness of all persons. Emptiness of all sentient beings.

In this translation it says, (V. 13) "Perceives the pure radiant essence of the spirit."

He is talking about the pure and radiant essence of spirit. The emptiness, the Shunyata is pure and Shunyata doesn't have light, it's not radiant, but it is like pure and essence, without defilement. So the Bodhisattva sees that.

Bodhisattva perceives the two types of Shunyata: the Shunyata of sentient beings and the Shunyata of phenomena. There are two categories according to the text. Actually, of course Shunyata doesn't have a number because every phenomena has Shunyata. But it is necessary to describe those two types of Shunyata in order to meditate on Shunyata. First one should meditate on the Shunyata of the personality or Shunyata of the person, and then meditate on the Shunyata of

phenomena. Because the opposite of Shunyata is self-existence or clinging to self-existence of the personality.

From clinging to the self-existence of personality then arising the clinging to the self-existence of the phenomena. First the feeling of ‘me’ or ‘I’ arises very strongly. It says in the Madhyamikavatara by Chandrakirti: First arising ‘I,’ clinging of ‘I,’ ‘me,’ then arises the clinging of ‘mine, mine, mine.’ First you say, ‘I’, ‘I am good’, ‘I am no good’ person, ‘I am human being’, ‘I am this’, ‘I am that’, ‘I am beautiful’, ‘I am not beautiful’, that clinging arises. Then like ‘my head, my leg, my feeling, my perception, my thoughts, my religion, my philosophy, my family, my race, my country, and my this’, there’s millions ‘my that’, arises. So that is clinging to the phenomena: ‘my property, my house, my land’, because without clinging to self or ‘I’, then there is no clinging to phenomena. So first one must meditate on the antidote of the clinging to self. Once one sees the emptiness of self or ‘I’, then it is quite easy to perceive the emptiness of everything, or the others, because most of the time we create everything from ‘me’, from ‘I’ and ‘I’ make things are beautiful or things are not beautiful and ‘*I* am scared’ and ‘*I* am nervous’ and most of the time everything comes from ‘me’, from the mind, mind is the creator of everything.

So for that reason in the teaching, in the shastras, it describes two types of emptiness: the emptiness of the personality and the emptiness of phenomena, although Shunyata doesn’t have distinctions.

So there are the Sangha, Arya Bodhisattva perceives also absolute truth and conventional truth at the same time both. Absolute truth has two types of emptiness: the emptiness of the person and emptiness of phenomena.

(V. 13, line 5) “Perceive in all living beings the reflex of the supreme Buddha.” Anyway, so perceive two types of emptiness. That’s very important. This is very important to know. When we

meditate on emptiness first one should meditate on the emptiness of the person, of oneself, then meditate on the emptiness of others, emptiness of phenomena. Usually when we are clinging to the object of the mind, when we are arising clinging, usually the clinging of phenomena arises first. Although everything is created, comes from ‘me’, but because we don’t see ourselves. Clinging comes from ‘me’ from ‘I’, but usually we don’t see it come from us. When we see that all things self-exist, usually we only see sort of the self-existence of phenomena. Although of course there is no self-existence, but we think things self-exist. Because we see the external objects first, then oneself, we don’t see ourselves. We don’t know our own mind, and we don’t know ourselves. We see external things, like this is house, that is tree, and so on and so forth. Then it comes back to ‘self.’

So Arya Bodhisattva sees both emptiness of personality and emptiness of phenomena. And also Arya Bodhisattva perceives the nature of the Buddha, the potential of the Buddha which exists within every being. Arya Bodhisattva sees that you have the Buddha-nature, Tathagatagarbha. That is your mind. He sees your mind and also he sees the *emptiness* of your mind. And Arya Bodhisattva sees the essence of Dharmakaya that exists within you.

That’s why here in this translation: “Perceived in all living beings the reflex of the Supreme Buddha.”

The essence of Dharmakaya, that means that the seed of the Dharmakaya. We have the seed of Sambhogakaya and the seed of Dharmakaya and the Svabhavakaya, Arya Bodhisattva perceives. Because Arya Bodhisattva perceives your mind and the Tathagatagarbha, therefore Arya Bodhisattva perceives the conventional truth. He perceives both the conventional truth and absolute truth, both. In other words he sees your mind, therefore you can say he perceives conventional truth, and he perceives the *emptiness* of your mind, therefore he perceives absolute truth. And Arya Bodhisattva

perceives external objects like flowers and trees and so forth. He perceives the conventional truth, he perceives the emptiness of the flowers and trees and so forth, so he perceives the ultimate truth.

Arya Bodhisattva does not have attachment to the objects, or the objects of sense consciousness and Arya Bodhisattva does not have obscurations. And he possesses the great wisdom, and he knows the mind and motivations of others. He knows all the motivations and mind and intentions of all beings. And therefore Asanga is saying he pays homage or respect to Arya Bodhisattva.

(V. 13, last lines) "Powerful minds free from obscuration and endowed with the sight of Divine Wisdom, the object of which is the immaculate and infinite essence of all that lives."

Now verse 14 explains the quality of the Sangha and quality of Arya Bodhisattva.

Verse 14.

Through the perfect purity of their insight,
The Absolute and the Empirical, both being introspective,
The Congregation of the Sages abiding in the Irretrievable
State
Is endowed with the highest merits.

Rinpoche: "Through the perfect purity of their insight, ultimate and empirical both being introspective the congregation of Sangha abiding in the irretrievable state—never-returner state—is endowed with highest merit."

So, Arya Bodhisattva possess two types of wisdom: the wisdom of perceive absolute truth and the wisdom of perceiving conventional truth.

I already explained this once, it sounds like it is repeating over and over. The text itself.

So Arya Bodhisattva perceives the ultimate truth, has the wisdom of perceiving ultimate truth because he perceives the emptiness of all phenomena. And he has very specific realisation, and that

is why it is called ‘Never Returner.’ That means that the wisdom Arya Bodhisattva has is ‘Never Returner,’ which is something that cannot change, or decay or degenerate. Like we were talking yesterday, we can have some kind of realisation of emptiness for a moment or short time due to our previous practice and due to the blessing or power of Buddha, but then it disappears. But Arya Bodhisattva has a very particular realisation of emptiness and it never decays, it always increases, it expands and increases, becomes more and more brighter and brighter and then it becomes Dharmakaya.

So the Arya Bodhisattva is higher than the Arya Shravakas and Arya Pratyekas.

Dennis: How?

Because although the realisation of emptiness has no difference between Arya Shravakas and Arya Pratyekas and Bodhisattvas, but because of the bodhichitta makes the difference. Shravakas and Pratyekas do not have bodhichitta. Also, they don’t have what we call the ultimate bodhichitta and the realisation of Shunyata going together. Doesn’t have that kind of mind. Therefore, Arya Bodhisattva is superior than Arya Shravakas and Pratyekas.

Now verse 15. 15 is explanation of the ultimate knowledge, ultimate truth that is possessed by Arya Bodhisattva. Verse 16 is explaining the conventional truth, the knowledge, Arya Bodhisattva has the knowledge of perceiving conventional truth. Verse 17 is also talking about Arya Bodhisattva has perfection, his knowledge and wisdom is perfected.

Verse 15. The Saint’s Knowledge Of The Absolute Truth

As they know the quiescent nature of all that exists,
They have the intuition of the Absolute Truth,
This owing to (their knowledge) of the pure nature (of the
Spirit)
And of the essential nullity of the defiling forces.

Rinpoche: “As they know the quiescent nature of all that exists, they have intuition of ultimate truth; this owing to their knowledge of the pure nature of the spirit and of the essential nullity of the defiling forces.”

It means the Arya Bodhisattva perceives the emptiness of all beings and all phenomena exactly and also the nature of emptiness completely and therefore Arya Bodhisattva do not have the delusions and do not have attachment and passion and delusions and therefore Arya Bodhisattva has the knowledge of ultimate truth. Because he sees the emptiness of all phenomena therefore there is no delusion and no illusion towards the object.

Verse 16. The Empirical Knowledge Of The Saints

Through the Wisdom which penetrates into the background
of everything cognisable,
They perceive the Essence of the Omniscient
as it exists in all living beings.
This is their knowledge of the Empirical Reality.

Rinpoche: Arya Bodhisattva also has the knowledge and wisdom of perceiving the conventional truth or relative truth because he perceives the law of karma and the interdependent origination and the cause and effect and all phenomena, all things, and also he perceives the mind of all beings, and he sees the Tathagatagarbha, the Buddha-nature of all beings, and he sees that all beings do have the Buddha-nature and Tathagatagarbha. Therefore and he has the knowledge of perceiving the conventional truth.

Do you have any questions?

[end of class 7, MUTS07/28:25]

Class 8. [MUTS07/28:25]

Student: Rinpoche can you give an example of conventional truth as compared to absolute truth?

Rinpoche: Well, the mind for example, the mind itself is conventional truth, and all phenomena, all this existence, whatever we are seeing, like the illusion and all the things that we see, the perceptions we have, the context and the labels we impute, the right and wrong, the good and bad, and beautiful and ugly, and all this subject and object, and samsara and Nirvana, all these things are conventional truth. You can also say ‘relative truth.’

All phenomena you can divide into two truths. They are conventional truth and ultimate truth. Because all phenomena have two natures: the emptiness and the name, or label, whatever exist. Whatever is the definition of that particular phenomena, that is conventional truth. There is a Tibetan word for conventional truth, called “kun rdzob” [ed., short for kun rdzob bden pa] which means ‘unreal’, which also means ‘illusion’, which also means it doesn’t really exist the way we see. For example, the flower is conventional truth—it doesn’t really exist the way we see it. What we are seeing is our own imagination and our own concept, and we imputed the label ‘red’ and ‘white’ and ‘this’ and ‘that.’ And it is illusion. It is deceptive, it can deceive and we are deceived. Because it makes you…it has the quality to create illusion in your mind when you see it, and due to your mind, of course, also. Due to your mind, when you see the object it creates illusion. It creates mixed feelings and attachment and neutral feeling and so on and so forth, and good and bad and all kinds of feelings. Therefore it is called ‘deceptive’ and it’s unreal. So that’s why it’s called “kun rdzob” and conventional/relative truth.

And also in some ways it is also real. Because the flower is a real flower, the one on this table it is a real one.

And the ultimate truth is permanent, without colour and without shape, and it is empty and it doesn't have real discrimination. Only our mind we see differently we don't see emptiness or ultimate truth and that is the problem that's why people have wrong ideas about what Shunyata is. Some people have right view and some people have wrong view of Shunyata. But Shunyata itself cannot deceive, because itself doesn't have shape, colour and form, and the Shunyata of your mind and the Shunyata of the Buddha's mind are one. There is no difference between the Shunyata of your mind and that of the Buddha's mind. The Shunyata of your Tathagatagarbha and the Svabhavakaya are also the same. That's why it is said "every living being has the essence of Dharmakaya, every living being has essence of Svabhavakaya." That's why we also have essence of Buddha. We have this emptiness. But when you become Buddha the emptiness itself doesn't change, it doesn't get better or worse. It's always the same. Shunyata of your mind isn't worse than Shunyata of Buddha's mind, it's the same. But it only makes a difference with the base of Shunyata is the mind and that makes the difference between sentient beings and Buddha.

Katherine: It sometimes seems somewhat confusing when you try to integrate conventional and ultimate reality. For instance, if you were practising meditating on the emptiness of self and phenomena, there is an exercise to decrease attachment and then, how would you then, if you were practising with those flowers and saying basically they are devoid of colour, of shape and independent existence. How would you prevent yourself from going through a red light instead of a green light? How would you integrate that kind of meditation and coping with the phenomenal world?

Rinpoche: Day to day life. That is why it is necessary to follow the view of Madhyamika which means 'middle way.' Neither nihilist view or eternal view because if you think 'red flower' and 'white flower' doesn't matter, they're the same—and 'red light' and 'green light', they are the

same, as you say, you might go through a red light. Or chilli and sugar are the same. So then maybe you are thinking there is nothing, no right or wrong, there's nothing, it doesn't make any difference, there's nothing. So that's one extreme view. The other extreme view is that everything is so solid. Red is always absolutely red from the beginningless time, white is always white. That is the clinging, which creates more and more clinging because the more you think the object is concrete and solid and self existing, then there is more clinging and discrimination of good and bad, enemy and friend, and arising passion and aggression, and then creates all kinds of delusions, and creates karma and suffering. So therefore, you have to see the emptiness of the red light, and red light does not exist because it depends on other causes and conditions. The red light does not exist *inherently*, because it is dependent on the *cause* of the red light, which *makes* the red light shining off and on. Red light does not exist *inherently,* but at the same time red light *does* exist. It is different than green light, it does have a very strong result. If I go through a red light then I will get a ticket or maybe kill somebody. So you have to meditate on the middle way always. So then there won't be that kind of problem.

Deborah: I thought you said that relative truth was cause and effect and interdependent arising?

Rinpoche: Yes. Relative truth is interdependent and cause and effect. That's relative truth and that's also impermanent and non self. That is non-self and impermanent and that is changing.

Deborah: So what is the absolute truth then?

Rinpoche: Absolute truth is the emptiness of interdependence and emptiness of cause and effect. That's the ultimate truth. So Shunyata itself is ultimate truth. Ultimate truth can be divided into two—like subject and object both. Subject, for example, the subject of the emptiness of the

mind is ultimate truth, the emptiness of the object of the mind is also ultimate truth. So each phenomena has two things, two characteristics together: conventional and ultimate together.

Student: What is the Tibetan for ultimate truth?

Rinpoche: “Don dam bden pa.”

Chuck: Sometimes I get the feeling that all dependent arising are described as suffering but I don’t think that’s true. I don’t think that all dependent arisings are necessarily samsara are they? And if not what’s the difference between dependent arising and samsara?

Rinpoche: Dependent arising and samsara. All dependent arising are not samsara. Dharmakaya is dependent arising, too. The mind of the Buddha is dependent arising but it’s non-samsaric.

Chuck: What makes it samsara if it’s not?

Rinpoche: As long as there is connection with karma and delusion, that is called samsara. As long as *anything*, the subject or object or whatever, sentient being, as long as there is a connection with karma and delusion, which is connected to delusion or part of delusion or cause of delusion or cause of karma or part of the karma, and that is samsaric thing. So the Dharmakaya is free from delusion, free from karma, free from cyclic existence, like rebirth and death and birth created by delusion and karma, that chain, that wheel, it’s away from that complete cycle, and that’s free from samsara. So long as there is a connection with the wheel of karma and the wheel of duhkha, or suffering, and the wheel of delusion—that is samsara. All the cause and effect and object and subject which is related to suffering, related to karma and related to delusions, and that is samsara.

Chuck: I thought karma was the law of dependent arising?

Rinpoche: Karma is the law of dependent arising.

Chuck: So if all suffering things are samsaric, things are samsaric because they are connected to karma, then it seems that all dependent arising is suffering.

(#8)

Rinpoche: For example, you have to distinguish between *samsaric things* and *samsara*. You have to distinguish these two. One object can be *both* samsaric object and non-samsaric object. For example, if you are looking at ice cream it will be both samsaric object and non-samsaric object. [end MUTS07.mp3] When a person who has desire and ice cream is the object of samsaric desire and it's samsaric thing and when Buddha looks at ice cream he doesn't have the desire and it's a non-samsaric object. It's just an object. From the samsaric being's point of view, as long as you have delusion then what ever you see becomes samsaric thing. The object itself you cannot really say absolutely it is a samsaric thing. As I said when the Buddha sees it is no longer a samsaric thing. It is related to the mind, how you perceive and also related to karma—because of the karmic link you see it.

Dennis: So that means that depending on our level of delusion or clinging all of the objects out here are samsaric or non-samsaric depending on our level delusion.

Rinpoche: Depending on the level of your mind. I am also not saying that when ordinary people see the sense objects—for example, a beautiful valley—I am not saying that the ordinary person doesn't have any chance to see as a non-samsaric object. I am not saying that. You can have perception or feeling that something is non-samsaric—you can have that. That is not something as stable as Buddha or Bodhisattva because it will degenerate—it disappears, it changes. Again it's mixed, all the different feelings arise—wholesome and unwholesome, attachment, without attachment. You have all kinds of perceptions which makes it samsaric and non-samsaric.

Dennis: So samsara is purely a state of mind?

Rinpoche: Yes, right.

Student: What did you mean a while back when you said if you could look at a flower with absolute truth you could see its permanence? I thought you would see the constant changing wouldn't you? When you look at a flower with the understanding of the absolute truth?

Rinpoche: When you are Arya Bodhisattva? He sees the Shunyata of the flower and that is the emptiness of the flower. And that emptiness of the flower is permanent. The emptiness of the flower is permanent. The flower is impermanent.

Student: I was wondering as a Bodhisattva living on earth, which reality would you be living in? You could see both truths, ultimate and absolute. How would you relate to the world then?

Rinpoche: Bodhisattva relate to both at the same time. He sees the ultimate truth and the conventional truth, both. Bodhisattva sees the conventional truth, therefore Bodhisattva helps sentient beings. He can help both ways. He sees both absolute truth and relative truth. That's why he helps more than anyone else, because he sees the emptiness of sentient beings, the emptiness of the suffering and everything. Also because the Bodhisattva sees the relative truth, and all the order of the relative truth, the dependent origination. He relates with ordinary people according to their lifestyle and their concepts without sort of mixing up without going through a red light. (RL)

Verse 17. The Perception Of The Saints Is Introspective Knowledge

Thus, the intuition (of the Bodhisattvas)
Is their direct Transcendental Introspection.
It is perfectly pure, being free from attachment
Within the plane of the Immaculate Absolute,
And completely free from all impediments.

Rinpoche: “Thus, the intuition of the bodhisattvas is their direct transcendental introspection. It is perfectly pure, being free from attachment.”

The Bodhisattva’s wisdom and the knowledge of perceiving emptiness, and the ultimate truth and conventional truth, is pure without any sort of delusion, cause of delusion, and also without misconceptions, and free from attachment or desire. Bodhisattva sees all the transcendental things, or emptiness, directly. Bodhisattva perceives directly because there is no attachment. Also he perceives things directly. He perceives the real nature of emptiness, and Shunyata. *Therefore* Bodhisattva does not have attachment.

(V. 17) Rinpoche: “Within the plane of the immaculate absolute and completely free from all impediment.”

Bodhisattva does not have hindrance to see the emptiness and Shunyata. Bodhisattva does not have impediment or hindrance or obstacle to realise emptiness. Bodhisattva does not have internal hindrance or external hindrance of the mind, and therefore he perceives emptiness, and therefore Bodhisattva’s mind is perfect and clear and pure.

Verse 18.

> Through their immaculate Transcendental Intuition,
> They (are near) to the Divine Wisdom of the Buddha.
> Therefore the Saints that have attained the Irretrievable State
> Are the refuge of all living beings.

“Through their immaculate transcendental intuition they are near to the divine wisdom of the Buddha. Therefore the Saints that have attained the Irretrievable State are the refuge of all living beings.”

So the Bodhisattva who has the wisdom and jnana, that is a Sanskrit word. Jnana is not only intellectual kind of wisdom. It is a wisdom accumulated by meditation and practice and

contemplation. Supreme wisdom seeing all things are empty. Bodhisattva has that kind of clear jnana and wisdom. Now Bodhisattva has become very close to the jnana of the Buddha to the Dharmakaya and that wisdom that the Bodhisattva possesses or has is “Never-returner.” It cannot decay, it cannot degenerate. Bodhisattva himself never go back to samsara to the world due to ignorance and due to aggression and due to passion, because these things do not influence Bodhisattva. Cannot influence him. He always goes upward, higher and higher. I am talking about Arya Bodhisattva not ordinary Bodhisattva. Once you attain the Arya Bodhisattva stage, then always one goes forward never go backward.

Dennis—The ordinary Bodhisattva is that before the eighth bhumi?

Rinpoche: Long ways before that, even before 1st bhumi. There are 5 Mahayana paths: Path of Accumulation, Path of Preparation, Path of Insight, Path of Meditation, Path of No more learning.

Now, the first two paths are called the “ordinary state” and ordinary state of Mahayana. Those Bodhisattvas who are in that state, they are Bodhisattva, but they are ordinary Bodhisattva. The reason they are called ordinary Bodhisattva is because the do not have the realisation of Shunyata, and they are not free from suffering of sickness, death and birth. Therefore it is called “ordinary Bodhisattva.” For example, in the first stage of Bodhisattva, or ordinary Bodhisattva, or Mahayana path, one’s own meditation and practice *can* degenerate due to doubt, due to delusion, and due to ignorance it can degenerate.

Once you reach the 3rd level which is called Arya Bodhisattva, which is the Path of Insight. Like Path of Accumulation, Path of Preparation, and (Path of) Insight. There is also meaning for each one.

When you say Path of Accumulation, which means accumulating merit, lots of good karma, creating lots and lots of good karma. Always you always have to create good karma. You always have to create merit. Always you have to do purification. Otherwise one's own practice can degenerate quickly. Like ordinary people. If you don't meditate continuously always, then if you stop meditating for a long time, without thinking about Dharma for a long time, then naturally it will degenerate due to delusion, laziness and so forth. Therefore even the Bodhisattva has to accumulate merit.

And then when he gets higher the second stage is called "Preparation," preparation for the third stage of the Bodhisattva, the Arya Bodhisattva stage. When you reach the second stage of the Bodhisattva, still ordinary Bodhisattva, doesn't have realisation of emptiness, *but* you have many realisations. The Bodhisattva also many times does not need a teacher or Guru as a human being. One can even receive teachings from Buddha or from teachers directly or intuitively. Like we were talking yesterday you can hear sounds, see colours, images, and so forth.

There was a great Indian teacher called Chandragomin and he can hear teachings from Chenrezig's statue. He sits in front of Chenrezig's statue and he can hear the voice as if he was sitting in front of a human being, teacher, he can hear all the voice. One time Chandragomin and Chandrakirti, two Indian masters, they were both living in Nalanda monastery and they were debating each other, a big public debate, because they had two different views. Like Chandragomin's philosophy was Yogacara. Chandrakirti's philosophy was Madhyamika Prasangika. So they had different views. They debated many, many years in order to increase the knowledge and wisdom of other monks and other people, so they debate. One time Chandrakirti could not debate to Chandragomin. So one time Chandrakirti thought "Maybe he has a very special teacher, every morning before he comes to the debate someone tells him exactly how to debate." So Chandrakirti

thought he should go visit and see who is teaching him. One day, early morning Chandrakirti went to Chandragomin's house and he opened the door and suddenly he went inside and there was no one there, no one was teaching but Chenrezig's statue on the throne giving talks, teachings. On the altar was Chenrezig's statue, he was going like this, pointing his finger. As soon as Chandrakirti came in Chenrezig stopped teaching (GL). It was really funny because it also says that Chenrezig statue was going like this because Chandrakirti came in so quickly and Chenrezig did not have time to do normal mudras and the finger was like this all the time on the statue (GL). And they say that you can see that statue for long time. I don't know, I think that was destroyed at the same time when the monastery was destroyed.

So in that stage, the second Mahayana stage, Path of Preparation, you can actually receive teachings from statues. You can have many visions and strange things can happen in that stage. There was a famous Geshe, teacher in Sera Monastery. He lived above the Sera Monastery, there was a retreat centre. He went there and meditated Lam Rim and he also practised tantra. I don't know exactly what type. He went down to Lhasa to meet his Holiness Trijang Rinpoche maybe once every three months, and he goes and gets very specific instructions on shamatha and Shunyata and bodhichitta. So he goes back to the mountain and he meditates. So several times he saw very strange things and one time a small flower appears from the photo of Trijang Rinpoche's chest one little flower came up. One time he also had a statue of Tara and there was hair growing from the statue of Tara. Can you believe? (GL) Also one time he has a statue of Lama Tsongkhapa and there was one tooth sticking out from his mouth. He saw all those different signs. That can happen due to... It's hard to explain all these miracles.

In Toronto one woman has a picture of Sai Baba on her shrine and there is nectar coming down from the photo of Sai Baba. You can see it's some kind of liquid, maybe it's honey. Just

comes down all the time. Often you can see ash dropping from your head, all kinds of things, miracles, things happen. Hard to explain how these things really happen. It's happening right now. It multiplies too, if you have the ash and keep inside a little bottle and if you have devotion it will increase. All kinds of things happen like that.

So there are stages: the Path of Accumulation, the Path of Preparation and then the Path of Insight. When you reach the third state, the Path of Insight, and then becomes Arya Bodhisattva and from there starts all the ten Bodhisattva bhumis. All ten bhumis are Arya bhumis. And then one is free from karma…Well, one is no longer creating karma but still there is a karma which one created in the past. One is no longer creating new karma. One is no longer *producing* karma. But still one has to purify the karma, previous karma. There is no suffering of death and birth and so forth, but there is still delusion on and off. There is always delusion until one reaches the eighth Bodhisattva bhumi. And then all delusions are gone and that is eighth Bodhisattva bhumi. It is the same level of the Hinayanist Arhat. The Mahayanist eighth Bodhisattva bhumi and the Hinayanist Arhat Shravaka and Pratyeka, they are the same level because all three are free from karma and delusions. Then it is called "liberated being," liberated from samsara.

Now after the eighth Bodhisattva bhumi, one is liberated being, but is not completely Buddha yet. Then one has to go up two more stages: ninth bhumi and tenth bhumi. And you create more cause to become Buddha, generate bodhichitta more and more, generate compassion, meditate more on emptiness, to become complete Buddha.

Dennis: You're are equating Shravaka with the Arhat?

Rinpoche: Yes. Arhat, Shravaka Arhat and Pratyeka Arhat.

Dennis: They are the same?

Rinpoche: They are the same, both Arhats, Shravaka and Pratyeka are the same level. And the eighth Bodhisattva bhumi. Those three are the same level. [end of class 8, MUTS08/25:15]

Class 9. [MUTS08/25:30]

Rinpoche: “Verse 19. Three jewels in their character of refuge.”

Verse 19 is *why* there are three jewels, or three refuges, Buddha, Dharma and Sangha. And also *why* one should take refuge to Buddha first, then Dharma, and then Sangha.

Verse 19.

> In order to make known the virtues
> Of the Teacher, the Teaching, and the Disciples,
> For the sake of (the adherents of) the 3 vehicles
> And those devoted to the 3 forms of religious observance,
> The 3 Refuges have been proclaimed (by the Lord).

Rinpoche: (V. 19) “In order to make known the virtues of teacher, teaching and disciples, for the sake of the three vehicles and those devoted to the three forms of religious observance, and three refuges have been proclaimed.”

The order is because, as we talked yesterday, in the very beginning of the text it says Dharma came from Buddha and then the Sangha will come from the Dharma. For that reason one should take refuge to Buddha first, then Dharma will come and then one will become true Sangha and that’s why one take refuge to Buddha first, instead of taking refuge to Sangha first or Dharma first. Also Buddha is the ultimate refuge because Buddhahood is the ultimate goal. Dharma is not the ultimate goal and Sangha is not the ultimate goal. Dharma is not the ultimate refuge. Sangha is not the ultimate refuge. That’s why taking refuge to Buddha is first, then Dharma and Sangha. Also in order to realise the virtues of the Buddha and the knowledge of the Buddha.

That’s why it says here: (V. 19) “...the virtues of the Teacher.”

Take refuge to Buddha first, because Dharma came from the Buddha. Also for the sake of the three vehicles one take refuge to the Buddha, Dharma and Sangha. The Mahayana, the Great vehicle

is the highest vehicle, higher than the Pratyekayana and the Shravakayana. Because the goal of this vehicle, Mahayana, is Buddha and Buddhahood. Buddhahood for oneself and for all beings. That's the goal of Mahayana, trying to become Buddha oneself and then to make everyone become Buddha.

Pratyekas and Shravakas don't have that goal. The ultimate goal is to become liberated being oneself. Like in Theravadin countries when you meditate, like vipassana, you don't meditate to become Buddha. The reason you meditate is to become free from duhkha and free from suffering and karma to become liberated being oneself. That's the goal. Also to liberate others to become Arhat as you are, like you. Not for Buddha. There is only one Buddha, you can't become Buddha yourself.

Dennis: You can't become a Buddha in the Theravadin tradition?

Rinpoche: No. For example, in the Theravadin tradition you try to be become Arhat, you meditate for the sake of Arhathood, and you also meditate metta [ed., Pali: loving kindness] and karuna [ed., Pali: compassion], compassion and love for others, free from suffering, the cause of suffering, and to reach Arhathood, and free from duhkha and cause of duhkha, but you cannot become Buddha. Hinayanists do not say that every sentient being can become Buddha, do not say that you can become Buddha like Shakyamuni.

Dennis: Can't you become a Samyaksambuddha?

Rinpoche: No you can't become Samyaksambuddha. You take refuge to Samyaksambuddha because you need inspiration and help and benefit from Buddha. Also you remember the kindness of Buddha and you repay the kindness to the Buddha because Buddha gave this teaching to us. That's why you take refuge to Buddha—Samyaksambuddha. You take refuge to Buddha, Dharma and

Sangha. That is not like Mahayanist—you take refuge to Buddha in order to become Buddha, you to become Buddha and others to become Buddha.

First you take refuge to Buddha and then you take refuge to Dharma and then you take refuge to Sangha. Taking refuge to Dharma is also for Pratyekas. Pratyekas specifically take refuge to Dharma. Shravakas specifically take refuge to Sangha, to become Sangha, to become Arhat. Also, of course, Shravakas and Pratyekas both take refuge to Buddha, Dharma and Sangha. But mainly the Pratyekas take refuge to Dharma and to the path and the cessation of suffering. Shravakas take mainly refuge to Sangha first, in order to become Sangha, to become Arhat. For these three reasons, for the three yanas, one takes refuge to Buddha, Dharma and Sangha.

Now Verse 20.

The Doctrine And The Congregation Are Not Refuges In The Ultimate Sense.

Verse 20.

The Doctrine in its two forms and the Congregation of the Saints
Are not by themselves the highest, absolute Refuge.
Indeed, (the former) is ultimately given up, is illusionary and
Of a negative character,
(And the latter) is not devoid of fear (and error).

Rinpoche: "Doctrine and the congregation are not refuge in the ultimate sense."

Now, the Dharma and Sangha are not ultimate refuge.

Rinpoche: Chuck, why is not ultimate refuge?

Chuck: Because you said the ultimate goal is Buddha, so therefore your ultimate refuge is your ultimate goal, which is Buddha.

Rinpoche: Why is Dharma and Sangha not ultimate refuge? What is the reason?

Chuck: I suppose because they are abandoned, what it says in here.

Rinpoche: You abandon Dharma ? (RL)

Chuck: When you become Buddha, you are the source of Dharma and Sangha. So therefore you don't need to take ultimate refuge in the Dharma and Sangha. If you take ultimate refuge in Buddha, then the Dharma and Sangha are a part of that.

Rinpoche: But we have to take refuge in the Dharma and the Sangha. But it says not *ultimate* refuge. Why not ultimate refuge?

Chuck: Maybe the Dharma and the Sangha are not the three kayas.

Rinpoche: Not the ultimate goal. Therefore not the ultimate refuge.

Katherine: In one of the practices I have they say that the Dharma in its ultimate sense is emptiness and the Sangha is skilful means, or is clarity?

Rinpoche: Skilful means. Dharma in the ultimate? You talking about sadhana?

Student: Practise. Then they talk about Buddha, Dharma and Sangha. I was just wondering whether since you require the union of those two to realise, if that has any connection with why you can't take the Dharma and the Sangha separately, but in union as the Buddha.

Rinpoche: All three, we take refuge to Buddha, Dharma and Sangha we have to. Without Buddha there is no Dharma and no Sangha. Without Dharma there is no Buddha and also no Sangha. Without Sangha there is no Buddha no Dharma. From practise, you know level of practising. In order to become Buddha and to have the Dharma knowledge and wisdom one have to become Sangha first, right? And also in order to become Sangha one has to practise Dharma, otherwise not Dharma person, not Sangha, and also one cannot have Buddhahood. Also without Buddha there is no Dharma and no Sangha.

Chuck: So they all seem to be the ultimate refuge because they are interdependent and connected.

Rinpoche: No they are not all the ultimate refuge, as it says in here Verse 20, why it is not ultimate refuge?

Guy-Gabriel: A lot of time there is the allegory that the Dharma is like a boat that you go across the river, but once the river is crossed you don’t carry the boat on your back.

Rinpoche: Right, that’s why it’s not ultimate refuge.

Dennis: It’s the means to the end.

Rinpoche: Dharma is not ultimate refuge because once you cross the samsaric ocean then you leave the boat. Dharma boat. (RL) Also you don’t need spiritual companionship, you become already Buddha. Buddha is the ultimate goal, that’s the final goal, also you do not abandon Buddha after you become Buddha, you are always Buddha.

Chuck: Doesn’t Dharma become the speech of the Buddha and Sangha becomes the body of the Buddha, when you are Buddha they are still part of you so how can you abandon them?

Rinpoche: Abandon. When you become Buddha there is a Dharma of course which comes from Buddha. Okay there is a Dharma like the teachings, but here we are talking about abandon which we are talking about the path itself. Dharma is path, okay. So once you become Buddha then you no longer have to practise. You don’t have to meditate. You don’t have to take precepts, fasting and this and that. For that reason Dharma, that particular Dharma, that path okay. You know there are two types of Dharma we talked this morning and yesterday. The cessation of suffering and the path. So verse 19-20 abandon like a boat which means the path, you already abandoned the path because you no longer need the path. But you still have the other Dharma, the cessation of suffering,

which is the Svabhavakaya. You have that kind of Dharma. Also you abandon the Sangha, the ordinary state of Sangha, the ordinary Bodhisattva, or even the first, second, third, all the bhumis stages abandoned, there's no stages, you are on the top, the highest level.

Now, I have a question, I want to know what you have to say. In the Lam Rim it says Dharma is the real refuge, Sangha is not the real refuge, Buddha is not real refuge. The real refuge is Dharma and here it says Buddha is the ultimate refuge and Dharma and Sangha are not ultimate refuge. What does it mean Dharma is real refuge, Buddha is not real refuge?

Chuck: That's the question that came to mind a little while ago because I was thinking of that it says that the Dharma is the actual refuge and the true refuge. My understanding has been that it's because in order to get any where you are going to have practise the Dharma.

Rinpoche: But you also have to practise the Sangha and Buddha.

Chuck: It just depends where you start from because by practising the Dharma you become the Sangha you will reach Buddhahood but the actual refuge the true path the actual release from suffering what do you do is the actual refuge.

Rinpoche: Then Sangha won't help you to relieve suffering?

Chuck: But you won't become Sangha until you start practising Dharma.

Rinpoche: Until you practising Dharma. But while practising Dharma also Sangha you need Sangha can help.

Chuck: But they're not Sangha unless they practise the Dharma

Rinpoche: I'm not saying you yourself. I'm also talking about other Sangha.

Chuck: Other Sangha is Sangha because they practise the Dharma.

Rinpoche: They help you not only the Dharma but also the Sangha can help you to eliminate your suffering. Like a guru or teacher is the Sangha too. And the Buddha, Tara, Chenrezig, can help you to remove confusions.

Chuck: Hopefully. (GL)

Rinpoche: Yes, this is the difference between the ultimate refuge and the actual refuge. In the Lam Rim and also the sutras it says "Dharma is the actual refuge, the real refuge," Buddha and Sangha are not actual refuge, because the Buddha is the one who *shows* you the teaching. [beginning of MUTS09] Buddha is the teacher and the example because Buddha cannot really remove your suffering. As Buddha himself said, "I cannot wash your bad karma, I cannot remove your suffering." He is the teacher who shows the teaching. Sangha is spiritual companionship, helps you. Like in the sutra it says, "Dharma is like the medicine, Sangha is like the nurse, teacher is like the doctor, Buddha is like the doctor."

Katherine: The guru is the non-differentiation of all three qualities?

Rinpoche: Yes, guru does have the three qualities. Does have qualities like Dharma and Sangha and the Buddha, the *true* guru. It also depends on your devotion, too. How much you can get benefit from guru and like teaching, like Dharma, and as a spiritual friend, or as a Buddha depends on you. Because if you see the guru *as* a Buddha, then guru is Buddha. If you don't see guru as a Buddha even if a guru *is* the Buddha, but then is not Buddha. Not Buddha for *you*.

Chuck: What if the guru isn't Buddha? You see the guru as a Buddha but the guru isn't a Buddha?

Rinpoche: Then for you it can be Buddha, because you get the same benefit. That's why in the Lam Rim it says you should think your guru as a Buddha. Guru may not *be* Buddha. Like in the

Jewel Ornament of Liberation talks about three different types of Guru: ordinary guru, the guru who is ordinary human sort of being but not completely ordinary like the student. (GL)

Deborah: Is there a name for that…

(#9)

(overlaps end MUTS08)

Because the Buddha is the one who shows you, the refuge, the teachings. The Buddha is teacher, Buddha is example. Because Buddha can not really remove your suffering. As Buddha himself said, “I can not wash your bad karma, I can not *remove* your suffering.” He is the teacher who shows the teachings. Sangha is spiritual companionship. He sort of helps you. And also like in the sutra, “Dharma is like the medicine, Sangha is like the nurse and the Buddha is like the doctor.”

Student: The Guru is the non-differentiation of all three, that’s the other thing, the non-differentiation of all 3 qualities.

Rinpoche: Yes, guru does have 3 qualities—does have qualities like Dharma and Sangha and the Buddha. The true guru—it also depends on your devotion, too. How much you can get benefit from guru, the teachings and the Dharma—as a spiritual friend or as a Buddha—depends on you, because if you see guru as a Buddha then guru is a Buddha. If you don’t see guru as a Buddha, then even if guru is a Buddha, then he is not Buddha. Not Buddha for you.

Chuck: What if the guru isn’t Buddha?

Rinpoche: If guru isn’t Buddha?

Chuck: You see the guru as a Buddha, but the guru isn’t a Buddha.

Rinpoche: Then for you it can be Buddha, because you get the same benefit. That's why in the Lam Rim it says you should think your guru as a Buddha. Guru may not *be* Buddha. Like in the *Jewel Ornament of Liberation* talks about three different types of Gurus: ordinary guru, the guru who is ordinary human-sort-of-being, but not completely ordinary like the student. (GL)

Deborah: Is there a name for that (type of guru) not-ordinary but not-ordinary-like-the-students?

Rinpoche: No, there isn't really a specific name, it's called "ordinary guru." (GL) In *Jewel Ornament* it explains the three types are the ordinary guru, guru Aryas and guru Buddhas. Different gurus. All these gurus can help you. There is a benefit to having a guru. Also it doesn't matter if the guru is an ordinary guru or an Arya guru or Buddha. It really depends on you, depends on *your* mind. If you relate or have the devotion to your guru as a Buddha, even if the guru is an ordinary guru, then you get the same benefit as a guru-Buddha. It all depends on your mind, but also at the same time you need to go to a guru that is not-completely-ordinary, otherwise there is not benefit. That's why it explains 3 types of gurus.

Chuck: So Rinpoche, it sounds like what you're saying with the refuge is that when you're talking about outer refuge, you say Dharma is the actual refuge, and when you're talking about *inner* refuge, you say that Buddha is the ultimate refuge. Is that right?

Rinpoche: Okay, now, Dharma is the actual refuge, the real refuge—because Dharma is like a medicine. When you become sick, you take the medicine. You can cure your sickness. It's like a direct cause of eliminating the pain. Sangha is the spiritual community and Buddha is the teacher. That's why the Dharma is the actual refuge and Buddha and Sangha are not actual refuge. Now ultimately, we are talking about the ultimate (refuge)—Buddha is the ultimate refuge because Buddha is the *goal*, goal of our practice. Dharma is not the *goal*. Dharma is the *path* of the practice.

The practice *itself* is Dharma. When you become Buddha, then you abandon Dharma because you don't have to practise. Like a boat you leave it, on the shore. And you no longer need Sangha, also.

That's why here it explains, (V. 20) "The Doctrine in its two forms and the Congregation of Saints"—Doctrine has 2 forms: the path and the cessation of suffering. The congregation of saints, the Sangha—all the Sanghas, the ordinary Sangha, and Aryas, and Pratyeka Sangha and the Shravaka and Bodhisattva Sanghas, all Sanghas—(V. 20) "are not, by themselves the highest, ultimate refuge." The reason is "giving up," abandon, when you become Buddha, "is illusionary." "Illusionary" and "given up" is not a good translation. I think best thing (for "given up") is to say "abandoned," and (best translation of) "illusionary," we should say "changing." When you go step by step, bhumi by bhumi, you change *yourself*, from ordinary Sangha to Arya Sangha. Then when you become Arya Sangha, you also abandon the Sangha, the ordinary Sangha stage. So it changes (V. 20) "of a negative character."

[09/6:45] Dennis: Who built the boat for the first Buddha? Shakyamuni Buddha is the 4th Buddha of this kalpa. (Yes.) OK, now we have the *first* Buddha. Now who built the boat for him? Who gave him the Dharma? (First Buddha?) Yes. (Of this thousand Buddhas?) of this thousand Buddhas.

Rinpoche: He received teachings from the Buddhas before this light kalpa, long time before.

Dennis: But it says no teachings during the dark kalpa. There was no teaching.

Rinpoche: No, not dark kalpa, but before that dark kalpa there was also light kalpa (GL). Like that, beginningless. So always there was Buddhas.

Dennis: So there always is a Buddha?

Rinpoche: Yes, there was always Buddhas.

Dennis: Even during the dark kalpa?

Rinpoche: Even the dark kalpa, yes. Not on this earth. (RL) Not on this earth.

Dennis: But still there was contact made…was there not?

Rinpoche: During the dark kalpa?

Dennis: Yes, or obviously you wouldn't have a first Buddha. Some source of teachings, some source of inspiration, even during the dark times.

Rinpoche: Yes. During the dark kalpas, there's no teaching, no Buddhas on this earth. But there is always Buddhas—Buddhas in the 10 directions, Buddhas are in the Buddha realms. Also there are Buddhas in the other realms, existing realms. Also Buddha can be in the realm but not teaching, not functioning.

James: Rinpoche, earlier you gave a comment on the 3 different levels, aspects, of the guru from the *Jewel Ornament of Liberation,* embodying Buddha, Dharma, and Sangha. Could you please repeat what you said about what different degrees those 3 different levels of guru-Buddha, and Arya Buddha and ordinary Buddha would embody?

Rinpoche: In *Jewel Ornament of Liberation,* in the section on Guru Yoga, it talks about different types of gurus that one can have, or one can go to different teachers. You can go to guru who is Buddha, or who is Bodhisattva, and also you can go to the guru who is kind of like ordinary human being—but who is very learned, very wise, very educated, and yogi—who has lots of realisations. Not necessarily Bodhisattva. So that's called 'ordinary.' It's more ordinary compared to Buddha and Bodhisattva, but not ordinary, because he's a yogi or a holy person. So you can go to one of those 3 gurus. Also, it explains that when you go to teacher and you are not sure absolutely whether this teacher is ordinary guru or Bodhisattva or Buddha, but it doesn't matter. Most

important thing is your devotion, and how you relate to the guru. And if you relate to the guru, even if the guru is ‘ordinary guru,’ you will get the benefit of relating to the guru who is Buddha. And if you don’t have the devotion to guru who is Buddha, or if you don’t relate according to the Guru Yoga teaching, and if you don’t treat the guru as a Buddha, then even if guru is Buddha, you won’t get the benefit of Guru Buddha. Is that clear?

Student: Is the distinction between the Dharma as actual refuge, and Buddha as ultimate refuge related to the concepts of absolute and relative truth? (Related or…) In the sense that while we are looking around in relative truth here, it’s the Dharma that teaches the way out. So from that point of view, then the Dharma becomes the actual refuge. But the ultimate goal, and from the absolute point of view, we’re all wanting to be Buddha, therefore it’s the ultimate—therefore the Buddha is the ultimate refuge.

Rinpoche: Yes, it can be. Buddha is the ultimate goal and we all want to become Buddha and we want to help. Our desire is to help others to become Buddha—all beings to become Buddha. That’s why Buddha is the ultimate refuge. Dharma and Sangha are not because we abandon (them) when one becomes Buddha, and no longer dependent on Dharma or Sangha. But Dharma *is* the actual refuge in day to day life, like now, whether one becomes Buddha or not depends completely on one’s own Dharma wisdom and practice. That’s why Dharma is the actual refuge and the real refuge.

OK, we have a break…or meditation? (break)

[end of class 9, end of Discourse 3, MUTS09/13:15 break]

Class 10. [MUTS09/13:30]

[Day 2, discourse 4]

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

[09/14:30] Rinpoche: In Verse 19 the sutra says, “The teacher, the teaching and the disciples,” —that is Buddha, Dharma and Sangha “for the sake of the three vehicles,” Buddha is for the Mahayanist, the ultimate goal. The teaching, the Dharma is, of course, for all three yanas, but also for Pratyekayana, Pratyekas can realise their own liberation or Nirvana without Buddha. It means that in the very beginning Pratyekas of course need teachers, Buddhas, but they do not need teachers as often as Shravakas or ordinary people. They can live all by themselves, meditate all by themselves. That is the meaning of Pratyekas. There is also Pratyekas Buddhas, they are not Buddhas, but they are called Pratyekas Buddhas or “middle Buddhas.” They are neither Shravakas, nor Samyaksambuddhas, nor Mahayanist Buddhas but they are in-between. They can obtain liberation, Nirvana, all by themselves. Meditating by themselves. Also, there is one kind of Pratyekas are called like the Rhinoceros. For example, it says the rhinoceros, they like to go into the forest alone, he doesn’t like to live with other animals like elephants, and goats and horses. Very private kind of animal. He likes to live alone and meditate and not mix with others. Always meditating. Never mixing with Shravakas or Mahayanists or ordinary beings. And they reach Nirvana. That’s one the Hinayanist. In the beginning they need teacher, but in the end they don’t need teacher.

That’s why Dharma is the ultimate goal and also the actual goal, both. The path is the actual refuge. The cessation of suffering, the Nirvana, is the ultimate goal. For that reason Dharma is for the Shravakas [ed., Pratyekas]. And then Sangha is for the Shravakas. Shravakas have to become Sangha. They need Sangha, they need to meditate with Sangha, they need teacher and the spiritual

community to listen to. Shravaka means 'one who listens.' Listens to others and then contemplates with others, or for himself, and then again listens and contemplates. It's very important to them to take refuge—specifically *to* the Sangha.

OK, that's the meaning of verse 19, and verse 20 we discussed briefly this morning.

The Dharma and Sangha are not the ultimate refuge because, Dharma and Sangha are objects of abandonment. When you reach Nirvana or Buddhahood you abandon these like a boat. When you cross the ocean, or lake or river, you leave the boat. It is also changing and changeable, when you go step by step. You leave the previous stages and previous path (Hinayanist or Mahayanist) and go into the next path and the next, then go up to the Buddha. So it's change. Here it says "illusionary." Also it says, in this translation, it says "negative character." It really means—also the Hinayanist path, the goal, which is Nirvana, is not the ultimate goal, because they don't have the ultimate knowledge or the final knowledge, and it is not the final goal and final stage. So the final goal does not exist. Dharma and Sangha does not have the final goal. It is not the final goal. It does not have the *complete* Enlightenment and knowledge, and wisdom and power. Therefore, it is not complete and is not the final goal.

[09/23:00] It says the Hinayanist, the Sangha have "fear." They do not have the fear of karma, they do not have fear of delusions because they are Arhats (Foe destroyers). But they *do* have fear of obscurations. Meaning, from time to time they have obscurations. If you become an Arhat, you are totally beyond delusions and karma, but still from time to time, you have obstacle or hindrance in your mind. You do not see everything all things as Buddha does. So there is a obstacle or hindrance, which is called the obscurations of Buddha or obscurations of Enlightenment. Still there is the habit of delusion. There is a Tibetan word called she.drip [Wylie: shes sgrib] and nyon.drip [Wylie: nyon sgrib]. "Drip" [Wylie: grib or sgrib] means 'obscurations.' Obscuration of delusion and obscuration

of mind. So when one becomes Arhat, Hinayanist Arhat, you no longer have obscurations of delusion, but you still do have obscuration of the mind, because the mind is not *fully* omniscient. Same as the eighth Bodhisattva, the Bodhisattva of the eighth bhumi also do not have the obscurations of delusion, but do have the obstructions of the mind. Therefore, Bodhisattva have to go to the ninth and tenth bhumi and become Buddha.

It is like sandalwood. If you put sandalwood in a bag and when you remove the sandalwood, still there is a smell. The sandalwood does not exist, but still there is the smell. The smell, the sign is still there. It takes a while to get rid, like cigarette smoke in a room. It's like that after reaching Arhathood, no longer delusions exists and karma, but still there is the obscurations of the mind. That is called 'she.drip.' [Wylie: shes.sgrib] 'She.pa' [Wylie: shes.pa] means 'mind' and 'drip' means 'obscuration of the mind.' So Buddha is beyond those two obstructions. And the Arhats do have that kind of fear, that kind of obscurations and that is why it is not the ultimate goal, the ultimate refuge.

The Buddha Is The Unique Absolute Refuge:

Verse 21.

> In the absolute sense, the refuge
> Of all living beings is only the Buddha.
> Indeed, the Lord is possessed of the Cosmical Body,
> And the multitudes of Saints, too, have their issue in the
> latter.

So that's why here it says in Verse 21, "In the absolute sense, the refuge of all living beings is only the Buddha, indeed the Lord is possessed of the cosmical body."

Buddha possesses the Dharmakaya. Buddha is complete and beyond those two obscurations. Buddha has the Dharmakaya, that type of kaya. *If* the Arhats, the Shravakas and Pratyekas achieve the Dharmakaya then they will become Samyaksambuddha. They have to become a

Samyaksambuddha. That is why the path of the Arhat, the Pratyekas and the Shravakas, is not the ultimate refuge. Here says, (V. 21) "…multitudes of Saints, too, have their issue in the latter."

Now Buddha is the ultimate refuge, the permanent refuge. Also called the Endless refuge, it has different meanings, Buddha is the endless refuge, Buddha is the permanent refuge, Buddha is the swastika refuge and Buddha is the ultimate refuge. Swastika refuge means unchangeable, unshakeable. The swastika is the symbol of unchangeable, unshakeable and also victory. You see many times the swastika in Buddhism, Jainism and in Bon religions. It's a common symbol. Like in India on statues, also on Tibetan Buddhist thrones you see a vajra cross, a double dorje surrounded with little swastikas. There it means that the lama will stay here always, he will not change his body, he will not go into Nirvana, he will not die. Swastika is also considered to be an auspicious symbol. An inauspicious symbol for Jewish people. A bad symbol. A symbol is symbol, whatever you think. If you decide that it's good, then it's good. If you decide that it's bad then it's bad. It's just a symbol. It depends on time and place, on what happened. It depends on history. Swastika is not an important symbol in Buddhism or Hinduism. It's just a symbol. Like with vajra cross and many other symbols.

Verse 22 is the etymology of The Precious Gem. Why we call it the "Precious Gem" for the Buddha, Dharma and Sangha.

The Meaning Of "The 3 Jewels":

Verse 22.

They appear rarely, they are immaculate,
Are powerful, are an ornament of this world,
Are the highest (point of excellence), and cannot change,
Therefore they have the character of jewels.

It says, "They appear rarely, they are immaculate, are powerful, are an ornament of this world, and are the highest and can not change, therefore they have the character of jewels."

All of them, all three. As an ordinary jewel on a worldly level, they have many qualities, like diamonds and gold. It is hard to find, because they are rare. The nature of an ordinary jewel is clean, pure like a crystals or diamonds, inside is very pure and clear. On the outside is only dust, once you clean and polish, the outside is very clear. It has a kind of power. You can change it into many shapes and many colours. It changes colours itself due to the light. And also you can sell it and buy many other things. And you can make it into ornaments. It can not change into something else—crystal is always crystal, gold is always gold. Always valuable, no matter what—doesn't matter if inflation goes up and down, or politics change. Gold and precious diamonds don't change. These things are always valuable over many years—thousands and thousands of years.

Likewise the Buddha, Dharma and Sangha are very rare to see and to hear and to attain, and only exist during the light kalpa. Even during the light kalpa, Buddha, Dharma and Sangha do not always exist always, there is also Kali Yuga. Within the light kalpa, there is Kali Yuga where things will degenerate, age will degenerate—many things happen like war and famine, and lots of wrong views, and lots of negative things happen. Therefore, it is hard to have the opportunity to receive the Dharma teaching, and to see the Buddha or the Dharma, or become Sangha. Like today, we have precious human rebirth and call ourselves perfect human beings. According to the Buddhist view, not all human beings are perfect human beings. A perfect human being does not mean a person who is a normal person, who is not blind, or crippled and so forth. But also the one who has the opportunity to see the Buddha or one similar to the Buddha, the Bodhisattva or teachers or monks or nuns or upasakas and upasikas or yogis and yoginis. And also has the interest, faith, trust in these things, who are interested in the Dharma. That is hard to find today, although people wish to have peace and everyone wishes to have peace—but many people do not have the opportunity to practise the Dharma, and do not know what is Buddha, Dharma, and Sangha. Therefore, it is rare. That is

why it called the "precious gem." And it appears rarely. Why it appears rarely, because it is due to conditions, the karma of sentient beings.

Buddha, Dharma and Sangha are also 'immaculate' or stainless of two obscurations. I mentioned earlier, the obscurations of defilement and obscurations of the mind. Buddha, Dharma, and Sangha, all of the 3 are immaculate. Buddha, Dharma and Sangha have "power"—the power of clairvoyance and all kinds of powers—physical power and mental power and psychic power—all kinds of siddhis. The Buddha has all kinds of powers to help others and Dharma has all kinds of powers to help oneself and free from samsara and suffering from those obscurations. Sangha is also power, in many Sanghas the meditators and Shravaka and Pratyekas and Bodhisattva or even ordinary Sanghas do have lots of power to purify themselves, to purify the earth and water, purify the air, the fire, the land, to heal others. The Buddha, Dharma and Sangha are the "ornaments of the world." Usually ornament is a thing that makes the world beautiful. Something that makes something more obvious and nicer. Because of Buddha, Dharma and Sangha there is peace and happiness on earth and there is virtues. There is love, within spiritual communities and somehow also non-spiritual communities do have love and virtues. It comes indirectly and directly from the Buddha, Dharma and Sangha. That's why the Buddha, Dharma and Sangha are the ornament of the world.

Also Buddha, Dharma and Sangha are "the highest," because they are beyond the world, beyond samsara that's why they are the highest. Buddha, Dharma and Sangha are also "unchangeable." They can not be changed by karma or by delusions. Once you become Arya Sangha, you can not be affected by karma and delusion and the path can not be degenerated by karma and delusion. Once you become Buddha, can not degenerate from his knowledge and wisdom. Those are the reasons why the Buddha, Dharma and Sangha are called the "Triple Gem."

[09/43:00] Do you have any questions?

Student: I'm still confused why the Arhats are liberated from karma and delusion when they still have those obscurations for Buddhahood. They are liberated from samsaric existence, so does that mean that they are no longer subject to death and sickness and rebirth?

Rinpoche: Yes, Arhats do not have death and rebirth, karma and delusion. That is why they are called the 'Foe Destroyer.' According to Buddhist terms—karma, delusion, death, birth and all the sufferings of birth and death are called enemies. Because it creates suffering, it makes you have no choice, you have no control for yourself, no freedom. That's why it is called enemy. For that reason Arhats are called 'Foe Destroyer,' who destroyed the foe or the enemy already. *But* the Arhats have the obscurations of the mind, also they do not have sufficient love and compassion. They do not have Bodhichitta, therefore the Arhats *must* enter into the Mahayana path. After you become Arhat you have to enter in the Mahayana path. But it won't take very long to become Buddha, because all these obscurations of delusions and karma and everything is gone. You go slowly, slowly, step by step, always go up and forward. It may not take very long. In order to have complete wisdom and power and knowledge and attain Dharmakaya. That is why the Arhats and Arhat Shravakas and Pratyekas, they *will* realise, at a certain time or stage, that they are not fully Enlightened Samyaksambuddha. For example, if you are practising Hinayana Buddhism, then…

(#10)

...preparation, Insight meditation, and No More Learning, and so forth. And also the stages of the sautapattis, anagamins, satakagamins, [Pali terms], and all those stages, and practise 4 Noble Truths and 8-fold noble path, and twelve dependent origination, or dependent links and so forth. Then, eventually become an Arhat. But then you will realise that you are not Samyaksambuddha, and you can't help others as Buddha, as much as Buddha can. That's why, when the time comes,

then the Buddhas give the teachings, and Buddhas send light from their foreheads to the Arhats, saying "Wake up! Do not think this is the final state. And do not have, you should not have the pride of an enlightened being, and this is not the final stage." And Buddha says, "My son or my daughter, you have to become Samyaksambuddha for the sake of all beings."

Dennis: So how do you differentiate between the Nirvana of the Arhat and the Nirvana of the Bodhisattva, attaining Buddhahood?

Rinpoche: Yes, Nirvana of Arhat is called Nirvana, and Nirvana of Bodhisattva is called Mahaparinirvana. That's the difference, becomes maha (RL). Mahaparinirvana. It's a great Nirvana, which is the Svabhavakaya. And you know, cessation of *all* the sufferings, duhkha and karma, and cessation of *all* the defilements and obscurations of the defilements and obscurations of the mind, everything. And also at the same time you have this incredible power to manifest yourself into millions billions countless forms and shapes and colours, emanations and into different sentient beings, living beings, manifest into Sambhogakaya, or Nirmanakaya, and help sentient beings. And that's why it is called Mahaparinirvana.

Arhats they can also do something similar like that, they can manifest into different forms. While the Arhat is sitting he can show the fire coming from the upper part of his body and the water coming from the lower part of his body (GL) or the other way around. And he can create all kinds of miracles. But it's not like a Buddha.

James: So when the Arhat is awakened by the Buddhas, and the compassion is awakened, then he begins his career as an eighth level Bodhisattva?

Rinpoche: Eight level of Bodhisattva—well, he doesn't sort of jump up to the eighth Bodhisattva bhumi right away, *because* he still has to practise the paramitas of dana, or giving. He

has to practise the paramita of morality, patience, perseverance, concentration and so forth, with Bodhichitta. But soon, very soon, he will become same level of Bodhisattva of the eighth bhumi. Like the Bodhichitta part of the practice, and the realisation soon will become same level of eighth, Bodhisattva of the eighth bhumi. But Arhats are already have the same level, same kind of realisation of the cessation of suffering and karma. And then it won’t take very long to become Buddha. That reason, from Mahayana teaching, always mentions that, it is very, very important, right on the beginning, one should enter into Mahayana path, and become Mahayanist. Because then you don’t have to start again, you know, you just keep going.

Sometimes when one becomes Arhat, due to previous practise and due to one’s own mind, you stay in the Arhat level for a long time, long, long, long time—many, many, many billions of years. And that’s OK. Very peaceful, very happy and very nice. But there are many sentient beings are suffering at the same time. So you cannot help so much like a Bodhisattva. That’s why one should enter into Mahayana path, trying to have the Bodhichitta motivation. That’s why, in the Mahayana tradition, always in the beginning, after taking the refuge vow, then you say the prayers of the four limitless, or four immeasurables, and then generate Bodhichitta.

Deborah: A lot of the Western Theravadin groups are much more into service, than the so-called Mahayana groups. They’re very into helping people on a worldly level. So can you study Theravadin Buddhism but still have Mahayana motivation?

Rinpoche: Sure, sure. It is actually, the difference is the motivation. The motivation and the goal of the practice, and the motivation. The Mahayana goal is Buddha and the motivation is practising for the Enlightenment Buddhahood for the sake of all beings. You can. Well, it’s...you can have Mahayana motivation and practise Theravadin teachings. I think you can do that. And I don’t see any problem. When I was in Thailand...you don’t have the problem of...it’s up to your mind, too.

If you yourself, fully are *completely* committed to the Mahayana path, and if you *know* what you are doing, and then you live in a Theravadin society or live with Theravadin people, as a Mahayanist and you do everything that they do, and do four mindfulness practice, do vipassana, anapanasati, and satipatthana, and so on and so forth. You can do all those things, and all these Theravadin practises become cause of Enlightenment. I don't see any problems.

But if you live in that kind of environment, only problem sometimes you have is if you have some kind of tantric stuff, like thangkas, and damarus and bells, and thigh-bone trumpet and big damarus, and this and that. Then sometimes, for example, in Thailand—of course, the Westerner is different—but when I was in Thailand I did not put those on my wall, I just put in box, and stayed as a Theravadin monk. And I took Theravadin monk vow, too. Otherwise, it's not proper to take vow—I mean to be as a Tibetan monk. That's why before I went to Thailand, His Holiness Dalai Lama told me that I should renounce Tibetan Sarvastivadin, Bhikkhu vow, and then take Theravadin Thai monk vow, and become Thai monk and stay there as a Thai monk. But at the same time I do my own practice. I do even sadhanas, mantras. They don't know, so there's no problem.

And I do see they have so much love. They have so much love, they have incredible compassion. And as you said, sometimes you see that the Theravadins, the Hinayanists are the Mahayanists. And the Mahayanists are Hinayanist. You see almost the opposite, people who call themselves Mahayanists, they are so serious and so uptight, and not so friendly. And Theravadins are the opposite. But that's only maybe you meet the wrong people (RL). Not all Mahayanists are like that, and not all Theravadins are like that either. But also if people think that Theravadins are selfish, and don't do anything for others, that's completely wrong. I think there is a danger of people getting that kind of idea. I know because I grew up in Tibet, and as a Tibetan Buddhist and Mahayanist, I heard *so many times* like this—all the time, 13 years in the monastery studying all these different

texts. And so somehow you build this condition, you become conditioned. But when I went to Thailand I was very surprised (GL). In the monastery the older monks, the big monks, even abbots, they will never beat the novice. They never, *never* beat them. It's not like Tibetan monasteries! (GL).

Dennis: Yeah, I hear they throw butter lamps at young monks...

Rinpoche: Because they have also lots of love. But Tibetans, like teachers, they also have love. That's why they bash on your head (RL). Marpa, he loved so much Milarepa. (GL)

Deborah: It's like there you are so geographically removed from each other. But here, you know, in the West we are all together—Theravadins and Mahayanists and Vajrayanists. And it seems kind of silly to say that we are better than you guys because we say Bodhichitta prayer before we meditate. (GL)

Rinpoche: Yeah, sure. I think we have to think first whether we are Mahayanist or not (RL) So before you say that we have think ourselves, meditate on ourselves, whether we are really Mahayanist or not. Or sort of Mahayanist. Or name-only Mahayanist. Or you can say, "We are *trying* to be Mahayanist." I think that is very honest.

Chuck: So why does it—in 18, you didn't mention about the part at the end of Verse 18 here. Why does it say then, he...

Rinpoche: (breaks in) Which one? "He who becomes great..." and this and that? That's not the root text. It's left from the commentary.

Chuck: Oh, I see. But anyway, I mean it's still here. (GL) It says, "For the sake of his own salvation, who has *no* compassion with other living beings whose morals are impure, is possessed of a treasure of that morality which only leads to self-magnification. Such a Saint cannot be called pure in his morals." So it sounds like they are talking about Hinayanist there.

Rinpoche: No compassion.

Dennis: They could be talking about Hinayana state of mind rather than...it's confusing here, rather than talking about actual people or whether they are talking about a state of mind that could occur in people...

Rinpoche: Well, maybe we don't bother (with) this one (RL). I think, like Deborah asked this question, it's really very important—we have to, carefully we have to examine ourselves, whether we really are Mahayanist or not. And also, well, even though we are Mahayanists, even (if) you are a Mahayanist, you must *not* criticise Theravadins or Hinayanists, and all 3 yanas. Otherwise, you will break Bodhisattva's vow, and Tantric vows, and do not create dis-unity among Sangha. Then if we are not really Mahayanist, then we have to be very careful. And also we should, I think it's very important to know the difference between Hinayana and Mahayana, and Bodhisattva and Pratyeka and Shravaka—all these different yanas, different things, it's very important to *know*. But at the same time, I think it's *very*, *very important* to respect the Theravadins.

Actually the Theravadins don't have the concept of "Hinayana" at all. If you go to Thailand, or Ceylon, if you say "Hinayana" they won't answer you, they won't say anything. They say the Mahayanists made that concept of Hinayana. They call themselves "Theravadins." "Thera" means the oldest lineage, the oldest sect of Buddhism. Very ancient sect, and they are very proud: "We are the purest sect." Also, a similar thing happening there, too. Because (they think) the so-called "Mahayanist" Chinese and Tibetans, they are mixed up with Hindus, and Tantra and Mantra, and all this and that—and not very pure Buddhism. I think maybe the last 20 years, 30 years, they accepted Mahayana Buddhism as a Buddhism. (RL) As a part of Buddhism. And before that I think many Theravadin scholars didn't really accept (Mahayana Buddhism). That's the one reason why when you go to Thailand, Tibetan monks or Korean monks, or Japanese monks or nuns, if you want to join

the monastery, you have to give up your vow and become their monk. Because you are not permitted to take the...to join, to do the retreats and practice. It's very important to know that.

And the Theravadins do have a practice "metta" which is like love, quite similar to Bodhichitta but not completely same because the goal is different. And they also have a "karuna." Here this guy is talking about "no compassion." I think perhaps it means no "maha-karuna." They do have karuna, but maybe it means no "maha-karuna."

Also, it's very important not to think, "Oh, we are Mahayanists, we are Tantrika, and we can do anything." Some Tantrikas can do, for sure. Like Marpa, or Padmasambhava. Many great Siddhas, they can do whatever. Like Tilopa, he kills fish, eats fish. And he doesn't have the karma of killing animal or killing fish. But it's not easy to do that.

Katherine: I thought it was also important from the tantric vows to not disparage any religion. Not only different forms of Buddhism, but any other religion.

Rinpoche: Yes, sure. It's very important. For tantric vow and Bodhisattva's vow and also in general it's very important to not to do that. Also, like Buddhadharma is not very old in the West—it's new, in the very sort of the beginning. At this time it's very important time to create good feelings and respect towards to all the lineages, within Buddhism, Mahayana, Hinayana, Theravada, Zen; and in Tibetan Buddhism: Kagyu, Nyingma, Sakya, Gelug, and so on and so forth. Then Christianity, and Islam and Judaism, and its very important to respect each other. It's very important to create some sort of non-sectarian feelings. Because in the beginning, if there is a sectarian (view) everywhere there is a lot of negativity to each other—wrong view and narrow mind. And then it stays on, all the time. Like if you are sectarian, (then) your daughter and son will become sectarian. And then the grandchildren will become sectarian. And it keeps going on, it's always happening.

That's why—we are the founder of Buddhism in the West—well, not the original one, but...last 20 years, not very long. So it's very important to create that kind of good image.

[end of class 10, MUTS10/22:10]

Class 11. [MUTS10/22:10]

Now Verse 23:

Part 2: The Basis For This Achievement
General Comment On The Last 4 Vajra Topics
(1) The Potential [ed. Obermiller uses "Germ", but Rinpoche uses potential], (2) Enlightenment, (3) The Attributes, And (4) The Acts Of The Buddha, In Their Inconceivable Nature:

Verse 23.

The Absolute mingled with defilement,
The Absolute free from all stains,
The immaculate attributes and the acts of the Buddha,
(These elements) from which the 3 illustrious Jewels arise,
(These 4 items) are only accessible to him who perceives the Absolute Truth.

Rinpoche: "The potential, Enlightenment, attributes, and acts of the Buddha, in their inconceivable nature." So these are the last four vajras. So it looks like we already discussed Buddha, Dharma and Sangha.

Now here, from Verse 23, it talks about the relations between the potential of the Buddha: the Tathagatagarbha; the Buddhahood: the Bodhi; and the knowledge of the Buddha, which is called "guna." Activity of the Buddha is "karma." In Sanskrit language "Tathagatagarbha" is the seed of the Buddha. Buddhahood is Bodhi. And knowledge of the Buddha is Buddhaguna. Activity of the Buddha is Buddhakarma. It talks about those four and how they are related.

The potential of the Buddha is the *cause* of the Triple Gem: Buddha, Dharma, and Sangha. The Buddhahood, the knowledge of Buddha, the activity of the Buddha, are *condition* of Buddha, Dharma, and Sangha. In other words, condition of Buddha.

The Tathagatagarbha or the potential of the Buddha, is the *cause* of Buddha, Dharma, and Sangha. We all have, all sentient beings have Tathagatagarbha. Therefore we have the cause of Buddha. *Naturally* we have the cause of Buddha. All sentient beings have the cause of Buddha.

It explains that this is very inconceivable. It is very profound, very complicated, and also at the same time, very beautiful, very interesting. Because all sentient beings do have the Tathagatagarbha, pure mind, it's a very positive way of thinking. It's very important to think like that. You know, "I have the Buddha, cause of Buddha already with me. It's not that I don't have anything." It's very important to think like that.

It says later, (in) some ways the ordinary person, you are a Buddha, and you are an ordinary person, at the same time. Of course, a Buddha and ordinary person are not the same. It's interesting. That's why all these debates come. All these different schools have different—there is a controversy between Zen and Tibetan Buddhism, and even in commentaries written by some lamas—like a Kagyu, and Nyingma, or Gelug or Sakya. They are sometimes slightly different. Because these words are so delicate, so profound—so this debate controversy comes.

So we have the seed, the cause, of Buddha, Dharma, and Sangha. And then Buddhahood is condition of Buddha. Because in order to *become* Buddha, one must reach Buddhahood. And Dharma is condition of the Buddha. Because Buddha also comes from Dharma. The Buddhahood is condition of Buddha, because you have to reach Buddhahood first, then become a Buddha. And Buddhahood is condition of the Dharma and Sangha because Dharma and Sangha also come from Buddhahood. After reaching Buddhahood, then you talk Dharma, teach Dharma and then produce Sangha—more and more Sangha, disciples come. So Buddhahood is called a condition.

Then the knowledge of the Buddha, the "guna" of the Buddha is also a condition of the Buddha, Dharma, and Sangha. Because Buddha has so much knowledge, he has compassion, he has

wisdom, and he has power. So that knowledge is condition of Buddha, Dharma, and Sangha. We get that knowledge, because the Buddha has that knowledge and then he gives the teaching to us and then we become Buddha. And we become Sangha. And we have the Dharma within ourselves. So the knowledge of the Buddha is also a condition of the Buddha, Dharma, and Sangha.

And then activity of the Buddha is also a condition of the Buddha, Dharma, and Sangha. Because of a Buddha's activity, then sentient beings become Buddha and become Sangha and also have the Dharma knowledge.

That is the subject in this Verse 23, and the following verses.

Now here it says: (V. 23) "The Absolute mingled with defilement, The Absolute free from all stains." This is the Tathagatagarbha that we have, is mingled with defilement. Here it says ultimate, it has meaning. The Tathagatagarbha we have, it has *two* parts, very important to know. We have *two* types of Tathagatagarbhas. It's called the "*natural* potential," and "*developing* potential." We have two potentials of the Buddha. Two, more than one. And two potentials, the natural potential and the developing potential.

Natural potential is—let me put it this way—the "developing potential" is the mind, the virtuous mind that we have. It's developing potential. It's increasing, it's growing. We have this mind, devotion and compassion and concentration, awareness, and so on and so forth. It's called developing potential because it increases. It's always changing, expanding, becoming brighter and brighter. Then if one does not practise the antidote of the 3 roots of samsara then you can also go down and decrease. But as long as one is practising the antidote of ignorance and desire and hatred, then it always increases. That's why it is called "developing potential."

Then “natural potential“ is the *emptiness* of the mind—or Shunyata of the mind. It’s called natural potential because it is natural, it’s always there. That potential doesn’t change. There is a debate, you can debate with this because it also says in the Uttaratantra the natural potential, the emptiness that you have—the emptiness of your mind—and the Buddha’s mind, the Svabhavakaya—the emptiness of Buddha’s mind, the Svabhavakaya—when you become Buddha, and you also have that emptiness of your mind, these two are *identical*, exactly the same. Then the debate is: “Why, how can you say it is *potential*, because nothing can change, nothing can develop—and how can you say it is *potential*?” It’s already there. So you have the essence of Buddha already with you. And that’s why some scholars say since you have the essence of Buddha, then that means you have the Buddha with you. You are already Buddha, but you don’t realise that you are Buddha. Therefore you create confusions and you become samsaric being. Because it says in Uttaratantra, it is like the precious jewel—it is already bright and clean and so forth but it is covered with dust. Once you purify dust then it is already there. So that’s why you can debate.

Dennis: In the West there is something called the Philosopher’s stone. You have a lump of coal, but in order for that lump of coal to turn into a diamond, it has to go through a very strenuous process of change. And then this becomes, through great pressure, and heat, and so on and so forth—an analogy, of course—then this becomes a diamond, the hardest substance known.

Rinpoche: Right. So we have the potential. How would you say it, Chuck? You are already Buddha or not?

Chuck: Yep.

Rinpoche: Well, good. Now go away (GL). Go to Victoria, go to the pub. (GL)

Chuck: I was going to ask about the developing potential here. Because if it's just that you have a virtuous mind that is growing or could decrease, why is that a Buddha-nature. I mean, how do you know that every being has this virtuous mind?

Rinpoche: That's the special quality. It says here "Inconceivable." And because you have this virtuous mind, and developing stage but it also can decrease due to temporary delusions. So mind is with defilement and without defilement at the same time.

Chuck: But isn't the mind without defilement "emptiness?"

Rinpoche: That is what I'm saying. Mind is with defilement and without defilement. That is why it is "Inconceivable." Mind is without defilement, because the very nature of the mind, deep, deep, deep inside the mind, is completely pure and no defilement at all. That's why we can say it is without defilement. But also at the same time, mind *is with* defilement because there is always aggression, there is always ignorance, and not knowing the absolute truth, and not knowing the relative truth. And mind is with defilement. That is the special characteristic of this, the Tathagatagarbha.

Chuck: Isn't that like saying that the mind with defilement is the developing potential?

Rinpoche: Mind with defilement—yes, you can say mind is always with defilement. As long as you are sentient being, mind always has defilement. Mind is always with defilement, whether the defilement is arising or not, it is always there.

Chuck: So why do you need to mention the developing potential at all?

Rinpoche: Why do we say "developing potential?" Because it *can* develop, it *should* develop, and it *must* develop in order to become Buddha. In order to purify the defilement, it must develop.

And it is *workable*, and it has the power to work, to change. We have to change. That is why it is called "developing potential."

Deborah: The natural potential is then, the potential that hasn't been worked on?

Rinpoche: Natural potential is—what happens is, when your developing potential, the potential of the Buddha, becomes Dharmakaya—then, as soon as your mind or developing potential becomes Dharmakaya, in that moment, the natural potential that you have, it's *called* Svabhavakaya. It receives this label, sticker. (GL)

Katherine: Does it say "Made in…"

Rinpoche: Made in Benares. (GL) Sarnath…

James: So Rinpoche, an example would be it's just like a human baby developing in the womb, the womb—the natural potential—is the environment it's occurring within, and the developing potential is the sperm and the egg changing and growing. And if the conditions are right, they will continue to grow into, what will be given birth as a baby, labelled with some name—which is labelled with that name you said—and also during the womb it can, the virtuous mind can degenerate and the baby can be aborted.

Rinpoche: Yes, that's quite a good example. You can say that. So the natural potential itself is not changing, *never changes*, it's always the same. The natural potential doesn't have defilement, right from the beginning, and after becoming Enlightened, (it) doesn't have defilement always. And that's the argument, that's why people say "How can you say it's a potential?" But then the answer is, you *can* say it is a *potential,* although the natural potential does not have defilement, it is empty, but the base of natural potential is mind, which is deluded. Therefore, as long as the *base* of the natural potential is deluded, you cannot label on your natural potential *as* a Svabhavakaya. You

cannot receive that label. Therefore, it's a natural *potential*. You have the *potential* of having the label of Svabhavakaya. That's why it is the potential.

So the potential of the Buddha is with defilement and without defilement. Now here, it says, (V. 23) "The Absolute mingled with defilement." So this is the natural potential and the developing potential both. (V.23) "Absolute free from all stains," absolutely free from all the stains. *Both of them*. Now with the defilement and the natural potential and the developing potential is with the defilement, because we have all the defilements, ignorance and so forth. "Free from all the stains" or defilements, because the very, very nature of the mind is pure and does not have defilement.

Now I want to ask a question to Pat. What happens if the very nature of mind has the defilement? Then what happens? Can we still reach Enlightenment or not?

Pat: Is it the natural potential which is defiled?

Rinpoche: No, here not natural potential, but the nature of the mind, the mind itself, the mind, consciousness itself. If the consciousness is itself, for example, *one* with delusion, one with ignorance, one with aggression, totally one with desire, can we reach Enlightenment?

Pat: I don't think so.

Rinpoche: Right, so why not?

Pat: (pause) It's like, if you had an acorn it would not grow to be a tree if it had defilement. Like it just wouldn't grow, it wouldn't have the potential. If there is a defilement to the core…

Rinpoche: If there is a defilement…what is core? I'm not sure of that word, can you say that?

Pat: (Acorn?) Like the seed, if the seed is defiled (Acorn, kind of oak tree seed).

Rinpoche: OK, then?

Pat: Well, if it's defiled or if it's one with anger or ignorance then it can't become pure.

Rinpoche: That's right. It's said: "If seed is rotten, then it cannot produce sprout at all." Right? And so if the very nature of mind has ignorance, and anger, from beginningless time, and desire—then you can never separate mind *from* desire or ignorance. One cannot reach Enlightenment. Or say something, like say your car, is *completely* rusted, then you cannot polish (RL). There is no rust-proof guarantee or insurance. You cannot take to the garage, it's hopeless, throw it away. But if it is a little bit, some kind of sign, indication, of rust in the beginning, then you can use sandpaper. Put a primer and colour and so forth. (RL) Then you can make it nice and almost like brand-new car. (RL)

(End of MUTS10)

(#11)

Rinpoche: (cont.) And so forth. Then you can make it nice and almost like brand-new car. Have a Buddha garage, Mahayana, garage.

Dennis: I have a problem there because you can say arbitrarily that mind is undefiled in its own nature, you can make that statement. Then you have to assume that mind is not connected to the emotions the feelings and all of that, right?

Rinpoche: Um huh.

Dennis: That still leaves undefined the origin of defilement.

Rinpoche: Origin of defilement is ignorance.

Dennis: Yes, but the origin of ignorance.

Rinpoche: Is ignorance.

Dennis: The origin of ignorance.

Rinpoche: Is always ignorance. (RL)

Dennis: The thing is, is that, that’s exactly which this cannot answer.

Rinpoche: Well, if there is no answer, that’s what it says.

Dennis: The thing is, it’s easy to say that something has a quality and maintain it as an absolute. “Mind is undefiled.” Absolute. You know. You say that as an absolute quality and divorce it from the other parts of human perception.

Rinpoche: Well, say, *cause* of emotions, like hatred and aggression or desire is really, the real cause is ignorance, and then ignorance becomes ignorant. And say, for example, when one becomes ignorant then have lots of ignorance, and when one has lots of ignorance, one becomes more ignorant. So all these things come from ignorance. And the cause of ignorance is ignorance. And there is no answer saying, “this is the very, very beginning of the cause of this.” There is no real explanation of that.

Chuck: But ignorance must come from the mind.

Rinpoche: Ignorance is a part of mind.

Chuck: So it comes from the mind.

Rinpoche: It is part of mind. Mind itself also doesn’t have ignorance, but is part of that. You will see later in this text, it is like the skin of the potato. It is outside, that thick layer, and it’s like husk of barley. It’s like that.

Chuck: But still everything comes from the mind, so then the defilements must come from pure mind.

Rinpoche: Defilements come from?

Chuck: Pure Mind.

Rinpoche: Defilements come from—yes, you can say that, too. There is a contradiction if you say defilements come from *pure* mind, and defilements come from ignorance, and where ignorance comes from, because ignorance comes from ignorant mind. (RL)

Dennis: Actually, what we're missing here is discussion on the nature of mind, like the gross mind, the subtle mind, and the very subtle mind. We're trying to cover a lot of ground here, and not being able to cover all the holes.

Rinpoche: We're *not* talking about gross and subtle mind, We're just talking about mind itself. And we're talking about the nature of the mind. We're talking about the potential of the Buddha, the natural potential, and we're talking about developing potential. We're not talking about many, many varieties of mind—secondary mind, primary mind, and this and that. We are talking very simple thing, but also very profound. It's simple when you don't talk, and when you talk, then it becomes like a cloud (RL and GL).

Dennis: That's the point.

Pat: Dennis said that if you hypothesise and you said that the mind is pure and then it is divorced from emotions and that you say that there are negative emotions but there are also positive emotions, one of which would be bodhichitta, love. Is the mind then separate from—I'm having trouble there, if mind is separate from emotion.

Rinpoche: No, emotions are mind, emotions are type of mind. We have many types of mind. We have the primary mind, and we have mental events, or secondary mind. We have all kinds of mind. Emotions are mind, and type of mind, and emotion is not always negative. There are positive

emotions, like devotion can be emotion, like sometimes when devotion arises you cry, and scream, (RL) and that is a virtuous mind. So emotion is part of mind.

Pat: So when you're talking about mind being pure, you're saying it's free from the negative emotions, but has positive. It can have positive vibrations or positive aspects?

Rinpoche: Well, mind is, I think, I would like to say the very nature of mind is bright, shining, pure and positive. It is positive. That's why it is called developing potential. That's why it is called the potential of the Buddha, seed of the Buddha. And the cause of the Buddha *must* be positive, must be good vibration, everything. So the very nature of the mind is pure. But at the same time all these unwholesome minds, emotions, and aggression and ignorance are there, like a cloud around, and that creates darkness and becomes thicker and thicker and thicker.

Okay. Now, maybe I should go through these verses here.

So it says while you are sentient being your potential of Buddha is not free from defilements. While you are a sentient being, you have defilements. Your potential of Buddha is not free from defilement, and it is there around your mind. It is there. Then when one becomes Buddha, and eliminated all the obscuration, obscurations of the mind, and obscurations of delusions, and then your nature of mind and also your natural potential, both become free from defilement. That's the meaning of the word here, "absolutely free from all the stains," and becomes Dharmakaya. Mind becomes Dharmakaya and both of those two potentials, the natural potential becomes Svabhavakaya and mind, the developing potential becomes Dharmakaya, or Jnanadharmakaya, the wisdom aspect of Dharmakaya, the omniscient mind.

And then one becomes Buddha. And also one has all kinds of qualities of the Buddha. And also one has the actions of the Buddha. Here it says (V. 23) "immaculate attributes and acts of the

Buddha from which the three illustrious jewels arise," Buddha Dharma and Sangha comes from these four. I mentioned this already. "These four items are only accessible to him who perceives the Absolute Truth." Now these four, the Tathagatagarbha, Buddhahood, Buddha's knowledge, Buddha's activities are only [obtainable] by great Arhats, and who has the realisation of Shunyata and so on, and is not [obtainable] by ordinary sentient beings. So maybe I should stop here now. Any more questions? [11/11:00]

Guy-Gabriel: I don't think I got the 4 qualities and definitions.

Rinpoche: The four qualities, and the definitions. Here you are talking about four things which is the potential of the Buddha, which is called Tathagatagarbha, and the Buddhahood, which is called Bodhi, and the knowledge of Buddha which is called guna, and the activities of Buddha, which is called Buddhakarma, Buddha's actions, and those four are: the first one is the cause of Buddha and the last three are the conditions of Buddha. (Thanks.)

Chuck: So if these topics are inconceivable to ordinary beings, what makes us believe in it?

Rinpoche: Inconceivable, what makes you believe? Or other people believe?

Chuck: I have a kind of faith in Buddha-nature, but in a sense it's all contradictions and it's inconceivable to me.

Rinpoche: It is not contradictions. It doesn't contradict. It sounds like contradicting. (GL) If you know, then it doesn't make contradictions. It doesn't have contradictions. Well, here it says, the Aryas perceive those four—four are objectible [ed. obtainable] by Arya consciousness, which means *completely*, *directly*. It's only objects of *direct* consciousness of Arya Bodhisattvas, direct cognition or direct perception. It's not something like inference, no inference, Aryas. But ordinary people do have inference of what is Tathagatagarbha, what is Buddha, what is knowledge of Buddha, what is

activities of Buddha. Because of that then one can generate trust and faith, faith which comes from one's own experience rather than, "Oh it says in a book, therefore I believe." You can see, you have the mind, and you have the developing potential. You know that you can learn many things. You can expand your knowledge more and more and also you can see there is emptiness of mind. You can somehow, by inference, or intellectually you can see emptiness. And intellectually and by inference and by your knowledge, you can understand something about Buddha; a little bit about what really Buddha is. You don't see Buddha directly but you do know.

For example, Shakyamuni Buddha came to earth twenty-five hundred years ago, and between then and now, there were many, many billions and trillions of people practising. And all of these people were not completely stupid (RL), and many people did attain Arhathood, become Bodhisattva. They cannot be wrong, all these people. Maybe some people may be wrong, but not all of these people. Definitely there is Buddha, because all these people are not completely ignorant. And they won't do this, they won't practice, they won't teach. So there is a Buddha, and also through your own practise you can see a little Buddha within yourself, within you. And you can see the Dharma and you can see the Sangha. That's why you can have faith on Buddha, Dharma and Sangha. [11/16:30] (pause) OK thank, you. [end of class 11, end of 4th discourse] [MUTS11/17:45] (pause)

Class 12. [MUTS11/18:45]

[Discourse #5, day 3 morning.]

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

Verse 24.

The source of these Jewels
Is accessible only to the Omniscient;
It has four varieties
And is inconceivable for 4 motives respectively.

[11/19:30] Rinpoche: Verse 24, it says “the source of three jewels is accessible only to the Omniscient. It has four varieties and is inconceivable for 4 motives respectively.”

The potential of the Buddha, Buddhahood, knowledge of Buddha, and activity of Buddha are the source of the three jewels—the source of Buddha, Dharma and Sangha—which is also inconceivable. It is hard to understand how all these things work, precisely.

So then verse 25. (pause) Yes, in verse 23, it’s talking about the Three Jewels are the result of the four different things: the potential of the Buddha, Buddhahood, knowledge of Buddha and activity of Buddha. The potential of Buddha is the main cause—the principle cause—and the last three are the conditions. Then those things are inconceivable. Now the reasons are the following verses.

Verse 25.

(The Absolute as the Potential) is pure, but nevertheless in
contact with the defiling (worldly) elements,
(The Absolute as the Cosmical Body) is on the other hand
quite free from every defilement,
The attributes of the Buddha are essentially identical with
the Absolute as contained even in every ordinary
being,

(And the Buddha's acts) are free from effort and (dialectical)
constructions.

[11/21:50] Rinpoche: Verse 25. "The ultimate as the potential is pure but nevertheless is in contact with the defiling worldly element." Therefore it is inconceivable. The mind of sentient beings, the developing potential and the natural potential—both are from beginningless time, they both are pure, pure from all the defilements, but temporarily there is defilements. Temporarily there is a defilement. The developing potential has a defilement, ignorance and aggression and so forth. Also the natural potential itself doesn't have a defilement, *but* because the *base* of the natural potential has a defilement, therefore the natural potential is no longer…one cannot say it is Dharmakaya, and one cannot say it is Buddha. So therefore there is a defilement. And for that reason it is inconceivable. Like we said yesterday, it sounds like a contradiction, but it is also not contradicting. That is one of the reasons why it is inconceivable.

Then (V.25) "the ultimate, Absolute as the Cosmical Body is on the other hand quite free from every defilement."

And the potential of the Buddha is free from defilements. It is free from defilements. The nature of the potential of the mind does not have defilements. And also as you develop the potential of the Buddha, and when you go step by step, bhumi to bhumi, then it becomes more and more pure. And that is why also it is inconceivable. Because then if it is already pure, if it doesn't have defilement, then how can it become purer and purer, and less and less defilement—if it already doesn't have defilement. So it sounds like contradicting. But also it's not contradicting. It is pure already from very beginningless time, but it also becomes purer and purer. And that is why it is inconceivable. So there are different types of inconceivable.

Also, (V.25) "The attributes of the Buddha are essentially identical with the ultimate Absolute as contained even in every ordinary being."

The attributes of the Buddha—which also exist within sentient beings. We have the attributes of the Buddha. In other words, we have also quality of Buddha within ourselves. We have qualities of the Buddha, and the qualities of Buddha we have and that quality *and* the quality of Buddha—the qualities that we have, which is also quality of Buddha—for example the virtuous mind, our virtuous mind is a quality of Buddha, it comes from Buddha. [11/28:00] Then the quality of a Buddha, like the virtuous mind of the Buddha, these two also become identical. It cannot separate. In some ways you can separate because our virtuous mind is not completed, as Buddha's virtuous mind. But at the same time, also our virtuous mind, it comes from Buddha. Without Buddha there is no virtuous mind. So it is virtues of Buddha. And therefore, our virtuous mind and the Buddha's virtues, also are identical, or they cannot separate. Therefore, it is also inconceivable. It is hard to explain exactly.

And you can always say our virtuous mind is very weak. Therefore it degenerates. Buddha's virtuous mind never degenerates, which is true. And that's why we are practising. That's why we meditate all the time. And at the same time, that our virtuous mind comes from Buddha. So if it comes from Buddha, Buddha is the source of our virtues, and then it is part of Buddha. So also, how can it degenerate? And in some ways it cannot really degenerate. Like the virtuous mind we have cannot degenerate—it's always there, and it does degenerate—but it can't degenerate forever, or always. It's always there somehow, and that's why it comes back again. Degenerate, and generate, degenerate and generate—it's always there and so it's not separate. Therefore, it is inconceivable.

Not only virtuous mind, the developing potential, but also the natural potential that we have, the Shunyata or emptiness of mind, and the Buddha's emptiness of mind, the Buddha's emptiness, the Svabhavakaya, and the natural potential—both are also almost identical, we cannot separate

them because both are Shunyata. At the same time as I mentioned before, our natural potential is not Dharmakaya or Svabhavakaya. Not Svabhavakaya. We cannot label. So it is inconceivable, again.

[11/30:30] Also, our developing potential is inconceivable and it cannot separate, cannot distinguish from the Buddha. Our virtuous mind cannot be distinguished from the Buddha's virtuous mind. But at the same time, it always grows and it has to grow, and it has to develop. And Buddha's virtuous mind does not have to grow, does not have to increase, does not have to generate or grow. And therefore, it is also inconceivable.

[11/31:30] Also, the action of the Buddha does not have motivation or effort. At the same time, it does have endless actions. For that reason, it is inconceivable. So there are four inconceivables. Buddha's action does not need effort, but it does have activities all the time. So usually it kind of contradicts. Many think, "How can you have activities, without a producer? How can you have production without producer? Producer is the effort. Without effort there is no result. How can you have result without effort? How can you have effect without cause?" It's hard to understand "without even thinking, or motivation, everything is happening at the same time." For that reason, it is inconceivable.

Do you have any questions?

Chuck: I'm now very confused about the developing potential.

Rinpoche: Yes, because it's very inconceivable. (GL)

Chuck: That much I understand.

Rinpoche: I expect. (RL)

Chuck: I mean, I don't really know what it is at all now.

Rinpoche: It's the mind. The mind is developing potential.

Chuck: But not the emptiness of the mind.

Rinpoche: No, emptiness of mind is called the natural potential. (Right) It's not developing potential. The mind itself is developing potential.

Chuck: But not the Dharmakaya.

Rinpoche: The natural potential. Yes, it is not Dharmakaya.

Chuck: But is the virtuous mind the Dharmakaya?

Rinpoche: Our virtuous mind? No.

Chuck: The developing potential is the Dharmakaya?

Rinpoche: No. Because we're not Buddha yet.

Chuck: But then how can it be free from defilement?

Rinpoche: Because the very nature of the mind does not have defilement. We talked yesterday that if it's rotten, if the seed is completely rotten then it cannot produce sprout. Therefore, it is like that. If the very nature of mind has ignorance, then one cannot be free from ignorance at all. And there was no way to become Buddha.

Chuck: But isn't the very nature of the mind the natural potential?

Rinpoche: Natural potential is the emptiness of mind. And that is Shunyata. Natural potential is not mind because it is Shunyata. You can't say it is the mind. It is a *quality* of the mind. You can say the natural potential is nature of the mind, because the nature of the mind is empty. But the natural potential *itself* is not mind because it is the Shunyata. Because it is eternal and does not have a cause and effect—and mind does have a cause and effect.

Dennis: So is it because, the changeability of the mind—is that sometimes if our mind is deluded and clouded and gross, then of course it will not be Dharmakaya, right?

Rinpoche: Yes, right.

Dennis: Okay, but in certain circumstances we will experience that. Because isn't there certain times when we do experience Dharmakaya, like before we fall asleep?

Rinpoche: Before we fall asleep? (RL) [11/36:20]

Dennis: Before we fall asleep. The thing is that when the mind is released…I don't have the quote with me but is in a book, where I think there are four or five different moments in life when Dharmakaya is experienced.

Chuck: Not necessarily consciously.

Dennis: Not necessarily consciously, that is true, but it is experienced.

Rinpoche: Well, when we go to sleep we experience death. Dream time we experience bardo. When we wake up in the morning, we experience birth. And also we do experience all kinds of things. And we do have some experience of—yes, you can say some experience of Dharmakaya, but we don't have a *consistent* experience of Dharmakaya.

Student: I agree with that. I was just trying to get a handle on the nature of the mind, the gross mind, the subtle mind, and the very subtle mind where in the arranging of consciousness up and down there so when we're down there so when we're down there obviously we don't experience Dharmakaya. But when we're at a higher state then we do experience.

Rinpoche: Higher state, right. When you have the higher state or reach higher state you do experience Dharmakaya.

Dennis: But all of that is the mind, right?

Rinpoche: That experience is part of mind, yes.

Dennis: It's just that the mind itself changes.

Rinpoche: Mind changes, yes. When defilement becomes less and sort of pushed this way, pushed that way then there is a gap between the defilements, then empty space, you can see some emptiness and Dharmakaya and emptiness of the mind. And as it says, emptiness of mind and Dharmakaya are identical, you cannot distinguish. [11/38:20] So if that is so, you can say you do experience some Dharmakaya when you realise the emptiness of your own mind. Also when you meditate on Shunyata, for example. When you do contemplation or analytical meditation—mahamudra type of meditation—you do experience Dharmakaya.

Dennis: That's what I was trying to get at.

Rinpoche: Yes, you do. (RL)

Dennis: Thank you.

Pat: I think I understand the four varieties: in the potential, the body, the attributes and activities. But what does he mean by "four motives?" It's in verse 24.

Rinpoche: Okay. Sources of Three Jewels. "Four motives respectively." Here in this translation it says, "inconceivable, for four motives respectively." Four motives is talking about the four inconceivables. As I mentioned, there are four inconceivables, right? And so these four inconceivables—here it says "four motives," it really means four *reasons*. Four reasons *why* it is inconceivable. He says "four motives" but it's reasons.

Four reasons why it is inconceivable.

One is: mind is pure but at the same time there is a defilement.

Second is: mind is not pure but also there is a defilement. That’s one reason.

One reason is: the attributes of Buddha and attributes of sentient being, or the virtuous mind of the sentient being and the virtuous mind of the Buddha are identical and you cannot distinguish or separate. And also, Svabhavakaya and the emptiness mind of the sentient being are identical—therefore it is inconceivable. That’s the third inconceivable.

The fourth inconceivable is: Buddha’s act is effortless and at the same time there is so much actions, there’s so much happening all the time. ? Here he says “constructions.” (RL) Constructions—always working, working.

Pat: So the four varieties are the…

Rinpoche: The reasons why it is inconceivable.

Pat: Well, no. In the first line he calls it the four varieties and then down the next line it’s four motives. So the four varieties are the potential, the Buddhahood, the knowledge and the activities, and then the four reasons are how they are inconceivable.

Rinpoche: Right, exactly. So “the four varieties” are the potential, Buddhahood, knowledge and activities. And then the “four motives,” which means four reasons, there are four reasons why these four varieties are inconceivable. You know, all these things are inconceivable. Like Buddha himself is inconceivable, Buddha’s action is inconceivable, Buddha’s knowledge is inconceivable. And also the potential that we have, the seed of the Buddha, it is also inconceivable. All four varieties are inconceivable, and there are four reasons. That’s why it explains.

So, it is inconceivable. I think inconceivable is very interesting. Because it is inconceivable, for that reason, it gives the motivation to study and meditate more and more, and then one becomes

Enlightened. There is no real conceivable until one becomes Buddha. Everything is inconceivable (RL). But before you become Buddha if something is really conceivable, perhaps it is not perfect, it's not reliable. Whatever you perceive, it's not reliable and not perfect.

Cyndy: Also, if it were conceivable, it would be conceivable by the defiled mind.

Rinpoche: Yes, that's what I mean, it's not pure and not reliable. So you can't really perceive, because it is conceivable by a defiled mind. Therefore, you can't really perceive. So it becomes a kind of very solid. So therefore inconceivable is interesting. And say if you are confused, it doesn't matter (GL). Sometimes confused is better than not confused at all (RL). Confused mind is more interesting than not confused mind (RL).

Cyndy: Maybe you've never had the kind of confused mind that we've had. (GL)

Rinpoche: Always confused, all the time confused. (GL) Like Marpa says, "always crazy." Marpa says, "I'm crazy, my son is crazy, my wife is crazy, we all are crazy." (RL and GL)

[End of MUTS11]

(#12)

Cyndy: But, I had a question. (Rinpoche: Inconceivable—RL) In the meantime, how the developing mind develops, is what I want to know more about. The developing mind because of its nature must develop—as you described the Buddha's actions are without effort, but still have inter-relationship. So the developing mind has qualities that are interrelating, without…What I mean is the developing mind has qualities that interrelate without time or space, so that if one wants to know how the developing mind develops, you see it in a whole picture sort of, with the interrelationship of qualities, without their moving through time or space. And as the defilements drop away, all that

happens is that the interrelationship of the qualities change, without ultimately changing. Is that correct?

Rinpoche: I think so. (RL, GL) Something like that (Cyndy: Carry on…) (Pause)

Cyndy: So. (GL) What role does effort—what is the nature of effort in the developing mind's development.?

Rinpoche: Well, effort comes from the mind. And mind also comes from effort. And effort comes from effort. And effort comes from also Buddha. So we do also have the effort, but not consistent(ly). And also when there is obstacles and hindrance, and then the effort becomes less power, less moving, less happening when there is all the kleshas around. And then the effort becomes less, can't move, can't manifest it, can't produce, or can't develop, but at the same time the effort is always there.

Cyndy: So there is no free will in effort. Effort, it comes from Buddha. There is no free will.

Rinpoche: Effort comes from Buddha, but there is free will, for sure. There is free will and that's why we meditate. And that's why we can become Buddha faster if we practise as much as we can. And we can become Enlightened faster. Otherwise, it may take a long, long time. It is true I believe that there is end of the samsara—that whether you meditate or not— and one day you will become Enlightened (RL), but maybe you will be the last one. (RL and GL) So long, long time from now. Because if the majority of the people, all the beings become Enlightened, and then it's impossible to say that you can't become Enlightened. Because there will be no suffering, there will be no war. There's no object of delusion, there will be no delusion and because of the influence and power and blessing of all these Buddhas everywhere, and Buddhas growing all over the place all the

time. Because of the power of that and Buddha, and also the objects, everything has changed, then you will become Enlightened.

For example, if you are sitting in front of some holy person like the Dalai Lama, you feel it, even without meditating—you feel it, instantly. Immediately you feel so happy, peaceful. You know, there's inner peace, no more aggression, no more ignorance, everything sort of disappears, temporarily. What I'm saying is that there is the end of the world and everyone will become Enlightened—all sentient beings will become Buddha. But the more we put effort, we have the free will, we have to, we won't suffer for a long time. And also we can help others. [12/6:25]

Student: That would then be one of the reasons of the strength of the Bodhichitta vow. Because you know that if everyone is going to get there anyway, you know, why bother, but that you make that choice to take on the additional effort to speed things up, so to speak.

Rinpoche: Yes, that's why we took the precepts yesterday. (RL)

Cyndy: You're saying that all good, virtuous, etc, is Buddha…

Rinpoche: (breaks in) Originally come from Buddha.

Cyndy: And even within the developing mind that is synonymous with…

Rinpoche: (breaks in) virtuous mind.

Cyndy: With Buddha, so that leaves the kleshas and defilements, etc. And so that's why I don't see how there can be free will—unless free will is a defilement. Or it's Buddha and therefore it's not free will.

Rinpoche: Well, it depends on what you mean, there is free will, there is no free will. What is your definition of free will?

Cyndy: The capacity to create.

Rinpoche: Yes, we do have free will. We have the capacity to create. But we need help and that's where, we got help already from Buddha long, long time ago. And it's there, sitting there waiting, and Buddha is waiting also. So we got this help, but we do have the free will. For example, you have the seed you bought or somebody gave you, you have the seed. You have the seed and now you plant the seed and farm, work in the field. It's like that and so you have free will to work in your farm, in your garden. You have the free will. But if you're saying you don't have free will because you got the seed from someone else, but without seed you can't work in the field.

Cyndy: But I'm asking the person who's working in the field is only defilements, correct?

Rinpoche: No, he is not *only* defilement, he *has* defilement, but he *has* defilement, that's why he's working in the field, to purify his defilements. (GL) But he has also virtuous mind, which is *not* completely free from defilement, that's why it's inconceivable. That's why I guess we are talking, it's inconceivable. (RL)

Cyndy: So the mixture of Buddha and defilement is the individual. Correct? The person working in the field is a mixture of Buddha and defilement.

Rinpoche: No you can't say Buddha. The person who is working in the field, he *has* defilement, and he has the Buddha's *attributes* or qualities and Buddha's *activities* within him so that he is working. Because he got Buddha's attributes and he received Buddha's qualities and he has virtuous, and therefore he has the strength to work in the field, and he has a purpose to work, a reason, and he knows there will be fruit, and that's why he's working.

When you say free will, no free will—it's not something like Buddha is forcing you. It's just there with you. It's not a question of free will or not free will. You have that kind of nature always, virtuous mind and then you are working with it to make it better, more meaningful.

Dennis: And that comes from one's inner volition. (Yes.)

The Potential And The 3 Other Subjects As The Cause And Conditions Of Buddhahood.

Verse 26.

The object to be intuited, the intuition,
The distinctive features of the latter, And the (acts) which bring it about,
As such respectively (appear the said 4 subjects),
One as the cause of purification and the other 3 as its conditions.

Rinpoche: Okay. we got to verse 26 and it's (header) "The potential and three other subjects as the cause and conditions of the Buddha."

So this is (what) we actually already described. In this translation it says "object to (be) intuited," it means object of perception. The perception *itself*, here it says "intuition." Now the potential of the Buddha is object of perception, or object of mind, or object of the meditation, and it is the object on what we are focusing. It's workable, the object of working, the object of the meditation. The Buddhahood is the perception itself, and the body itself, the perception. And we also have the nature of Buddha's mind, so that we see the potential and then we (are) working. Then "distinctive features of latter and acts which bring it about." Anyway…Then the quality of Buddha and activities of Buddha is part of—we have the quality of Buddha within ourselves—we have activities of Buddha. And we also have Bodhi, similar to Buddha's mind, similar like Buddha's consciousness, or Buddha's mind, Dharmakaya. And therefore we work. All the three become, the last three become the condition. We work with three: with the Buddha's mind, Buddha's quality,

with Buddha's actions, which we have. And then the source is the potential of Buddha. And then anyone practising all four together, meditating on potential of Buddha, meditating on Bodhi, meditating on the quality of Buddha and activity of Buddha, then we will become Buddha. That's the meaning of verse 26. We meditate on potential of the Buddha, Tathagatagarbha, virtuous mind. We develop virtuous mind, right? And then we meditate on Buddha, that's the ultimate goal. We also think about quality of Buddha and we think about activities of Buddha and then we become Buddha. Therefore, those four are the cause of Buddha. [12/15:25] (pause)

So it says here, (V. 26, last 2 lines) "As such respectively appear the said 4 subjects. One as the cause of purification, the first one, and the other 3 as its conditions." So that's clear. [end of class 12, MUTS12/15:55]

Class 13. [MUTS12/15:55]

Rinpoche: Now verse 27, (header) "The potential of the Absolute." Now from here actually begins the subject of the potential Buddha.

The 4th Vajra Topic: The Buddha-Nature:

The Potential Of The Absolute:

Verse 27.

The Body of the Supreme Buddha is all-pervading,
The Absolute is (one) undifferentiated (Whole)
And the potential (of Buddhahood) exists (in every living
being).
Therefore, for ever and anon, all that lives
Is endowed with the Essence of the Buddha.

Rinpoche: Now it says, "The body of the supreme Buddha is all-pervading, the absolute is one undifferentiated whole and the potential of Buddhahood exists in every sentient being. Therefore, forever and anon, (RL) all that lives is endowed with the essence of Buddha."

The meaning is the body of the Buddha, the Dharmakaya, exists within all phenomena—not only sentient beings. The Dharmakaya exists within all phenomena. It means the Svabhavakaya is Shunyata. The Svabhavakaya, which is the Shunyata of Buddha, and the Shunyata of all things—all phenomena are one, one entity. So every phenomenon has Shunyata, and they are identical. For that reason, we can say that every phenomena has—the Dharmakaya or the Svabhavakaya pervades all over the place, every phenomena. That's why Zen Buddhism says that everything has Buddha-nature—like flower has Buddha-nature, table has Buddha-nature, tree has Buddha-nature, everything has Buddha-nature. It doesn't mean that flower or table are Buddha. So it pervades everything.

Chuck: Excuse me, Rinpoche. In another commentary it said that the Dharmakaya is all pervasive and you're saying that Svabhavakaya is all pervasive. Is it both?

Rinpoche: Both. Well, you have to know that usually—it says Dharmakaya pervades all phenomena. You have to make it clear *which* Dharmakaya you are talking about. There are four kayas. And sometimes they come as three kayas, instead of saying four kayas. So they don't say Svabhavakaya at all. They say Dharmakaya, Sambhogakaya, and Nirmanakaya, That means that the Svabhavakaya is part of Dharmakaya. And that's why it's saying that Dharmakaya pervades all over the place—every phenomena pervades Dharmakaya—which *really* means every phenomena pervades Svabhavakaya, the Shunyata itself But it's not talking about *consciousness* of Buddha—the omniscient mind exists all over the place, even flower has the omniscient mind—and that's not correct, and you can't say that. But, if any other text says "Dharmakaya pervades all phenomena," it *means* Svabhavakaya—emptiness of Buddha—pervades all phenomena. *Not* the omniscient mind. Although omniscient mind *sees* everything, perceives everything, but *itself* does not have the Dharmakaya, the omniscient mind. Within sentient beings' consciousness *does* have the quality of Buddha, attribute of the Buddha and activity of the Buddha, part of Dharmakaya. But not all phenomena—like form and colour and rupas and all these things—does not have the omniscient mind, only have emptiness. That's why saying pervasive. So here in this commentary also—this commentary is written by a Kagyu lama called Jamgön Kongtrül—it says Dharmakaya. It didn't say Svabhavakaya—he didn't say it—but it *means* Svabhavakaya.

Rinpoche: Yes? [12/21:30]

Guy-Gabriel: [something about division of kayas]?

Rinpoche: Yes, Dharmakaya and form kaya. Form kaya means Sambhogakaya and Nirmanakaya. That's three kayas.

Anne D.: I have a question. If the omniscient mind is empty, does the omniscient one also have emptiness? And if it has emptiness, is it possible to define the omniscient mind?

Rinpoche: Well, omniscient mind is called Dharmakaya and that's all, Dharmakaya and it has the nature of emptiness which is called Svabhavakaya. When you say three kayas, Dharmakaya, Sambhogakaya and Nirmanakaya, there are many ways of counting. When you say three kayas: Dharmakaya, Sambhogakaya and Nirmanakaya. And then Dharmakaya has two parts, Svabhavakaya and Jnanadharmakaya. So Jnanadharmakaya is the omniscient mind and Svabhavakaya is the emptiness.

And then again Svabhavakaya has two parts, the cessation of delusions and karma—that thing—and emptiness, Svabhavakaya also has two parts. For Dharmakaya, in Tibetan language it's called chu.ku [Wylie: chos sku]. And then chu.ku divided into two, and Jnanadharmakaya which is Ye.she.chu.ku, and then Svabhavakaya is called ngo.wo.nyid.ku. And ngo.wo.nyid.ku is divided into two called "ngo.wor.nam.dag.kyi.char.chu.pin.ngo.wor.nyi.ku," and "rang.shin.nam.dag.kyi.char.chu.pin.ngo.wor.nyi.ku." So both are Dharmakaya and then Sambhogakaya and Nirmanakaya are Rupakayas. And if you count two kayas instead of four and three, you can say Dharmakaya and Rupakaya. So Rupakaya has two parts, Sambhogakaya and Nirmanakaya. And Dharmakaya has two parts, Svabhavakaya and Jnanadharmakaya. Altogether there's four.

Chuck: And Svabhavakaya has two parts?

Rinpoche: Svabhavakaya has two parts, and Sambhogakaya doesn't have any parts. (RL) Nirmanakaya also has three parts—so there are many, many parts. [12/24:40]

Chuck: So you're saying omniscient mind isn't pervasive, emptiness is pervasive, but omniscient mind is not pervasive.

Rinpoche: Yes, omniscient mind is not pervasive. There's two ways of saying it. Omniscient mind is not pervasive because all phenomena, every phenomena does not have the omniscient mind, that's why it's not all pervasive. But then also from one point of view, Buddha is seeing all things. If you are talking about that point of view, then you can also say omniscient mind is all pervasive, because omniscient mind sees every single thing all over—everything, past, future present—everything. From that point of view, knowing, you can say, is pervasive. Like you go up on top of the mountain, look down, you can see everything. So you're consciousness is pervading all over the place, but your consciousness is not existing within everything. That's what you have to make clear.

Chuck: But it must be connected. Otherwise you have objects that don't have consciousness, and objects that are consciousness, and there's a separation between the two.

Rinpoche: Yes, that's what I'm saying. The consciousness of sentient being is subject and object both. The mind of sentient being is subject because it has object. It is a knower. You know many things. It is object because it is object of omniscient mind. Your mind is object and subject both. It is object because it is object of Buddha's mind. Or object of somebody else who knows your mind, who can read your mind. And your mind is subject because you see all things. Therefore, it is a subject. But the flower, for example, is only object, because it does not have consciousness.

Chuck: But I thought all things came from the mind, all appearances are mind.

[12/27:20] Rinpoche: Production of mind. All things, it means like the concepts. Concepts are come from the mind.

Chuck: I thought that is why the flower exists like that, otherwise from its own side it's empty, therefore it doesn't exist.

Rinpoche: Yes, that's what I'm saying, the concept of flower is come from mind. (RL)

Chuck: There's no flower separate from consciousness then.

Rinpoche: That's again different. If you're talking about long term cause of the flower, it comes from karma and that comes from mind. Somehow it's connected to mind but it is not mind, it does not have mind. (RL) Of course everything comes from mind and karma, it's collective karma, result of collective karma. Like Chittamatra says "everything is the mind." What you see, what you think, what you feel is mind, but it doesn't mean that your mind makes these flowers instantly. Without your mind flowers still can exist. Without you, flower can exist, right?

Chuck: Maybe without me, but I don't see how without any mind at all.

Rinpoche: That's what I mean, You're talking about long, original cause of all things, so it becomes more complicated now. (RL) Anyway now we go to the next verse. It's become more inconceivable, better stop here. (RL) And also the emptiness of samsara and emptiness of Nirvana does not have a difference, they're not different. You cannot distinguish between the emptiness of samsara and the emptiness of Nirvana. That means the emptiness of ordinary person and emptiness of Buddha. Okay. In this translation, it says (V. 27) "undifferentiated whole." And all sentient beings do have the ultimate nature of the Buddha from beginningless time. [12/30:45]

Now, verse 28 is, I have a little bit of doubt whether it is really from the Verse 28. I think is coming from Asanga's commentary because in the root text of Uttaratantra doesn't have that, verse 28. In this commentary also it says, "Asanga said, 'dah dah dah dah,'" so I think it comes from Asanga's commentary. Anyway, it's like repeating again.

Verse 28.

> The Spirit of the Buddha manifests itself in the multitudes of
> Living beings
> It is immaculate by nature and unique (with all),
> And Buddhahood is the fruit of the potential.

> Therefore the whole animate world bears the Essence of the
> Buddha.

Rinpoche: "The spirit of the Buddha manifests itself in the multitudes of living beings. It is immaculate by nature and unique. And Buddhahood is the fruit of the potential," fruit of the potential Buddha and it is pure and it is unique and very particular. And "therefore the whole animate world bears the essence of the Buddha." It's the same thing. I think it's Asanga's commentary of verse 27. It's similar.

Dennis: Is verse 28 in your text?

Rinpoche: Not in my root text.

Dennis: In Asanga's commentary, you have it there.

Rinpoche: Verse 28 is not in my root text, Uttaratantra, and that's what I'm saying—it's not part of Uttaratantra. Also in the commentary it says, "Asanga said." Yes, in Jamgön Kontrül's commentary it says, "Asanga says this." So that's why I'm saying I think that it comes from Asanga.

Rinpoche: Now verse 29. (header) "Analysis of the potential from ten points of view."

Now this is all the details describing more and more about potential of the Buddha.

Now verse 29.

Analysis Of The (Potential, Essence) From 10 Points Of View:

Summary:

Verse 29.

> The essence (of the potential)
> The causes and the result (of its purification),
> Its functions, relations, and manifestations,
> Its different states, its all-pervading character,
> Its eternal, unchangeable, and indivisible nature,

Such are the (10) points with respect to the Absolute
Essence.

Rinpoche: “Essence of the potential, the cause and the result, its functions, relations, and manifestations, its different states, it’s all-pervading character, its eternal, unchangeable, indivisible nature. Such are the ten points with respect to the absolute essence.”

Then, now here talking about the essence of the potential, the cause of the potential, the result of the potential, function of the potential, relations of the potential, manifestation of the potential, varieties of the potential, all-pervading character of the potential, unalterable character of the potential, and indivisible character of the potential. Those are the following verses, verse by verse, talking about all these ten different points.

Now, first one is the essence or the characteristic of the potential of the Buddha. Second is the cause of the Buddha, and third is the result of Buddha. Fourth one is, in this translation says “function,” but it means the *action* of the potential of the Buddha. And then the fifth one says “relations.” I think it means—well, you can say, maybe you can say relations, but also it means *existence* of the potential of the Buddha. Sixth one is “manifestation.” It says manifestation, maybe that’s correct one. The seventh is “varieties,” different types. Eighth is “pervading character,” and ninth one is “unchangeable character”, and tenth is “indivisible.”

Now the first one is talking, verse 30, is talking about the essence of the potential. The essence of potential must purify, should purify, we must purify the essence of the potential and the nature of the Buddha, Buddha-mind. The nature of the Buddha or the essence of the Buddha one should purify and also one must know cause of purification. How do we purify the Buddha-nature and the Tathagatagarbha.

The Essence Of The Seed (1) And The Causes Of Its
Purification (2)

Verse 30.

(The Essence of Buddhahood in its 3 aspects)
Is, respectively, like a jewel, like space, and like water,
And always, by its nature, undefiled
It arises (to life) through faith and the Doctrine, through
Highest Wisdom,
Through concentrated trance, and Great Commiseration.

Now the object of purification, which is the mind itself. Mind itself is pure and now here it says, (V. 30) "respectively like a jewel, like space and like water and always by its nature undefiled it arises through faith and the doctrine, through highest wisdom, through concentrated trance, and great commiseration."

Now what is shown the first half of this verse. Anyway, talking about the potential of the mind itself, and the potential of the mind should purify, must purify. And also it talks about the nature of the potential of the Buddha. Potential of the Buddha, Tathagatagarbha should purify and talks about the nature of the Tathagatagarbha and then cause of the purification of the Tathagatagarbha and talks about what are the causes of the purification, what are the causes to purify the potential of the Buddha.

The jewel, like a diamond, you know, those jewels, and the space, the sky, and the water are naturally pure. Likewise, the potential of the Buddha, the Tathagatagarbha is naturally pure—the very nature of the mind is pure. As we talked before. Say for instance, if the very nature of the water is polluted, then it's undrinkable, we cannot drink, we cannot purify water, and then people will die. So it is workable, we can purify, then we drink. [12/39:25] We drink water after purified. I always drink from Lake Ontario. (RL) All the dirty things go there and then purify and then we drink. And

so, like that, if the very nature of mind is polluted then it is impossible to purify, one cannot become Buddha. Like that with space, it's always empty, and also the jewel is pure.

Okay. Now the cause of, how do we purify, who purify? And the interest to the Mahayana teaching. Now here it says “faith” and “doctrine.” Faith, I think is the wrong word to say faith. *Interest*, interest to the Mahayana teaching, Mahayana doctrine, and here it says “faith and the doctrine.” I think “and” is wrong. Faith *to*, it actually should say “faith to the doctrine,” or I think the correct word is “*interest to* the Mahayana teaching.” That's one. That's the cause of purifying the Tathagatagarbha.

And then the wisdom of perceiving emptiness, and that is also cause of purifying the Tathagatagarbha. Now wisdom of perceiving Shunyata, in other words meditation of Shunyata will realise the nature of potential more and more and more, and one will perceive that, and then one will eventually perceive Svabhavakaya. And then, also interest to Mahayana teaching is practising bodhichitta and six Paramitas and developing the potential will increase and then the mind will become a Bodhi mind, Dharmakaya.

And also there are four causes: 1) interest to the Mahayana teaching, 2) the wisdom of the Shunyata, and 3) samadhi, and 4) [ed. great] compassion. Four causes. Contemplation, the samadhi, and which is a purification to purify defilements from time to time, every moment purifying defilement. And the compassion is also part of that. And one must generate compassion towards all sentient beings.

So that is verse, 30. Here it says, “concentrated trance, and great commiseration.” Does that mean compassion? (Student: yes.) What does commiseration literally mean?

MaryJane: Being miserable with. Empathy.

Guy-Gabriel: Translation would be compassionate love.

Rinpoche: Yes, compassionate love, that's good way of saying, compassionate love, or compassion, great compassion, so. Now, what is shown in the first half of these verses. (RL and GL) Actually the root text sort of indicates that the verse 30 is repeating the part of the verse, sorry, verse 31 is explaining the characteristics of the, what is jewel, and what is space, and what is water, and so forth.

Verse 31.

Being essentially powerful,
Unalterable and moist by nature,
It has a resemblance, in its distinctive features,
With the wish-fulfilling gem, with space, and water.
The Impediments And The Causes Of Purification:

Rinpoche: Okay, now verse 31. "Being essentially powerful, unalterable and moist by nature" (RL and GL)—don't laugh, it says "moist" in the root text.

Dennis: So does that mean all wet?

Rinpoche: Potential of the West coast people. (RL and GL) Anyway, the cause of purification of the Tathagatagarbha has the power. Now anyway talking about also what is the…

[End of MUTS12]

Appendix A: Mahayana Fast Day Vows

MAHAYANA FAST-DAY VOWS [5]
ABBREVIATED VERSION
(T’EK-PA CH’EN-POI SO-JONG)

With a motivation of yearning, thinking:

> "For the sake of all mother sentient beings, infinite like space, I must somehow obtain the precious state of complete and perfect Buddhahood. For this purpose I shall take the Mahayana Fast-day Vows, and keep them well until tomorrow sunrise,"

recite three times, after the Guru (if available):

All Buddhas and Bodhisattvas, dwelling in the ten directions,	CH’Ok-CHU-NA ZHUK-PAi SANG-GYA D’ANG J’ANG-CH’UP-SEM-PA T’AM-CHA
please pay attention to me!	DAK-LA GONG-SU SOL!
Master, please pay attention!	LOP-PON GONG-SU SOL!
Just as Tathagatas of the past, Arhats,	J’I-TAR NGON-GY’I D’E-ZHIN SHEk-PA DrA-CHOM-PA
Complete and Perfect Buddhas,	YANG-D’AK-PAR DZOk-PAi SANG-GYA
those like wise horses, the elephants,	TA CHANG-SHE TA-B’U LANG-PO CH’EN-PO
who have done what was to be done,	J’A-WA J’A-SHING
who have performed their tasks,	J’E-PA J’A-PA
who have laid down the burden,	K’UR B’OR-WA
who have attained their goal,	RANG-G’I D’ON JE-SU-T’OP-PA
whose fetters of becoming are extinct,	SI-PAR KUN-TU JOR-WA YONG-SU ZA PA
of perfect speech,	YANG-D’AK-PAi KA
of well-liberated mind,	LEk-PAR NAM-PAR Dr’OL-WAi T’Uk
and with well-liberated wisdom,	LEk-PAR NAM-PAR Dr’OL-WAi SHE RAP-CHAN
for the sake of all sentient beings,	D’E-D’AK-G’I SEM-CHAN T’AM-CHA KYI D’ON-GY’I CH’IR-D’ANG
in order to benefit [them],	P’AN-PAR J’A-WAi CH’IR-D’ANG

[5] The reader is urged to consult a qualified teacher or one of the many books which describe the taking of the Vows, in order to receive the full benefit of this practice.

in order to liberate [them],	Dr’OL-WAR J’A-WAi CH’IR-D’ANG
in order to eliminate famine,	MU-G’E ME-PAR J’A-WAi CH’IR-D’ANG
in order to eliminate sickness,	NA ME-PAR J’A-WAi CH’IR-D’ANG
in order that the [thirty-seven] Aids to Enlightenment be perfected,	J’ANG-CH’UP-KYI CH’Ok-KYI CH’O NAM YONG-SU DZOk-PAR J’A-WAi CH’IR-D’ANG
and in order that the highest, complete and perfect Enlightenment be truly realized,	LA-NA-ME-PA YANG-D’AK-PAR DZOk PAi J’ANG-CH’UP NGE-PAR TOk PAR J’A-WAi CH’IR
have taken Fast-day Vows:	SO-JONG YANG-D’AK-PAR DZA-PA
so do I, called (state your name)	D’E-ZHIN-D’U DAKZHE GYI WA KYANG
from now	D’U DI-NA ZUNG-TE
until tomorrow sunrise,	J’I-SI SANG NYI-MA MA SHAR-GY’I B’AR-D’U
for the sake of all sentient beings,	SEM-CHAN T’AM-CHA-KYI D’ON-GY’I CH’IR-D’ANG
in order to benefit [them],	P’AN-PAR J’A-WAi CH’IR-D’ANG
in order to liberate [them],	Dr’OL-WAR J’A-WAi CH’IR-D’ANG
in order to eliminate famine,	MU-G’E ME-PAR J’A-WAi CH’IR-D’ANG
in order to eliminate sickness	NA ME-PAR J’A-WAi CH’IR-D’ANG
in order that the [thirty-seven] Aids to Enlightenment be perfected,	J’ANG-CH’UP-KYI CH’Ok-KYI CH’O NAM YONG-SU DZOk-PAR J’A-WAi CH’IR-D’ANG
and in order that the highest, complete and perfect Enlightenment be truly realized,	LA-NA-ME-PA YANG-D’AK-PAR DZOk PAi J’ANG-CH’UP NGE-PAR TOk PAR J’A-WAi CH’IR
take the (Mahayana) Fast-day Vows.	(T’EK-PA CH’EN-POi) SO-JONG YANG D’AK-PAR LANG-WAR GYI-WO

As you complete the third recitation, think that you have received the vows in your continuum, and feel joyful.

Then the Guru says:

This is the way	T’AP YIN-NO

to which you reply

It is well	LEk-SO

Next, meditate on the Bodhicitta motivation as explained above, and thinking:

"Just as Arhants of the past abandoned all misconducts of body and speech, such as taking fife, and turned away from them with their minds, so shall I, for the sake of all sentient beings, for one day abandon those misconducts and train property in the trainings,"

Repeat once:

1.	
Henceforth I shall not take life,	D’ENG-NA SOK-CHO MI--J’A-ZHING
I shall not take others’ goods	ZHAN-GY’I NOR-YANG LANG-MI-J’A
I shall not do sexual acts,	Tr’IK-PAi CH’O-KYANG MI-CHO CHING
I shall not speak lying words.	DZUN-GY’I TS’IK-KYANG MI-MA-WO
2.	
I’ll avoid all alcohol,	KYON-NI MANG-PO NYER-TEN-PAi
Which is cause of many faults.	CH’ANG-NI YONG-SU PANG-WAR J’A
Great or high beds I’ll not use,	Tr’I-TAN CH’E-T’O MI-J’A-ZHING
Likewise food at the wrong time,	D’E-ZHIN D’U-MA-YIN-PAi ZA
3.	
Perfumes, garlands, ornaments,	Dr’I-D’ANG Tr’ENG-WA GYAN-D’ANG-NI
Dance, song, and so forth I’ll avoid.	G’AR-DANG LU-SOk PANG-WAR J’A
Just as Arhants never do	J’I-TAR DrA-CHOM TAK-TU-NI
Actions such as taking life,	SOK-CHO LA-SOk MI FE TAR
4.	
I too shall abandon these.	D’E-ZHIN SOK-CHO LA-SOk PANG
May I fast gain supreme Bodhi!	LA-ME J’ANG-CH’UP NYUR-T’OP-SHOK!
May this world, disturbed by many	DUK-NGAL MANG-Tr’UK JIK-TEN DI
Sorrows, be freed from samsara’s sea!	SI-PAi TS’O-LA DrOL-WAR-SHOK!

Repeat twenty-one times, three times with the Guru (if available) leading, the dharani of Pure Morality.

OM	OM
Unfailing supporter of morality, support, support [me]!	AMOGHA-SILA-SAMBHARA BHARA BHARA
Great pure being whose hand is adorned with a lotus,	MARA-SUDDHA-SATTVA-PADMA-VIBHUSHITA-BHUJA
hold, hold [me], beholder of all!	DHARA, DHARA, SAMANTA-AVALOKITE
	HUM PHAT SVAHA

After this, adorn the end with dedications and prayers, such as

Let me have pure Morality,	TR'IM-KYI TS'UL-Tr'IM KYON-ME CHING
With faultless Morality of rules,	TS'UL-Tr'IM NAM-PAR D'AK-D'ANG DAN
And by unconceited Morality	LOM-SEM ME-PAi TS'UL-Tr'IM-KY'I
Complete the Perfection of Morality!	TS'UL-TR'IM P'A-ROL-CH'IN DZOk SHOK!

(A prayer often inserted here is verses 55-56 of the Arya-bhadracarya-pranidhana Prayer of Excellent Conduct):

So that, as the hero Manjusri	JAM-PAL PA-WO J'ITAR KY'EN-PA-D'ANG
Realized, and Samantabhadra. too,	KUN-TU ZANG-PO D'E-YANG D'E-HIN-TE
Following all these I too may train,	D'E-D'AK KUN-GY'I JE-SU DAK LOP-CH'IR
All these virtues do I dedicate.	GE-WA DI-D'AK T'AM-CHA RAP-TU NGO
With the dedication that all Conquerors	D'U-SUM SHEK-PAi GYAL-WA T'AM-CHA KYI
Come in the three times praise as the best,	NGO-WA G'ANG-LA CH'OK-TU NGAk-PA D'E
I too dedicate these roots of virtue	DAK-G'I GE-WAi TSA-WA DI-KUN KYANG
All to the excellent [Bodhisattva] conduct.)	ZANG-PO CHO-CH'IR RAP-TU NGO-WAR GYI

Index

H

J

K

L

M

N

O

P

R

S

T

U

V

Y

Glossary

Abhidharma (Tib. *chö ngön pa*) The Buddhist teachings are often divided into the Tripitaka: the sutras (teachings of the Buddha), the vinaya (teachings on conduct,) and the abhidharma which are the analyses of phenomena that exist primarily as a commentarial tradition to the Buddhist teachings. There is not, in fact, an abhidharma section within the Tibetan collection of the Buddhist teachings.

absolute truth (Skt. *paramartha satya* Tib. *dondam*) There are two truths or views of reality—relative truth which is seeing things as ordinary beings do with the dualism of "I" and "other" and absolute truth, also called ultimate truth, which is transcending duality and seeing things as they are.

afflictions These are another name for the kleshas or negative emotions. See kleshas

aggregates, five (Skt. *skandha*, Tib. *phung po nga*) Literally "heaps," These are the five basic transformations that perceptions undergo when an object is perceived. First is form which includes all sounds, smells, etc. everything that is not thought. The second and third are sensations (pleasant and unpleasant, etc.) and identification. Fourth is mental events which actually include the second and third aggregates. The fifth is ordinary consciousness such as the sensory and mental consciousnesses.

alaya consciousness (Tib. *kün shi nam she*) According to the Chittamatra or Yogacara school this is the eighth consciousness and is often called the ground consciousness or store-house consciousness.

Amitabha One of the five buddha family deities known as "buddha of boundless light" Usually depicted as red.

arhat (Tib. *dra chom pa*) Accomplished hinayana practitioners who have eliminated the klesha obscurations. They are the fully realised Shravakas and Pratyekabuddhas.

Arhatship The stage of having fully eliminated the klesha obscurations.

Arya (Tib. *phag pa*) A person who has achieved direct realisation of the true nature of reality. This person has achieved the third (path of insight) of the five paths.

Asanga (Tib. *thok may)* A fourth century Indian philosopher who founded the Chittamatra or Yogacara school and wrote the five works of Maitreya which are important Mahayana works. Also brother of Vasubandhu.

Atisha (982-1055 C.E.) Was a Buddhist scholar at Vikramashila University in India and came to Tibet at the invitation of the King to overcome the damage done by Langdarma. He helped found the Kadam tradition.

Avalokiteshvara (Tib. *Chenrezig*) Deity of compassion. Known as patron deity of Tibet and his mantra is OM MANI PADME HUM.

bardo (Tib.) Literally, bardo means "between the two." There are six kinds of bardos, but here it refers to the time between death and a rebirth in a new body.

Bhagavan An honorific term for the Buddha meaning "blessed Lord."

Brahma A chief god in the form realm.

bhumi (Tib. *sa*) The levels or stages a Bodhisattva goes through to reach enlightenment. Also called the Bodhisattva levels. Usually comprised of ten levels in the sutra tradition and thirteen in the tantra tradition.

bodhichitta (Tib. *chang chup chi sem*) Literally, the mind of enlightenment. There are two kinds of bodhichitta: absolute bodhichitta, which is completely awakened mind that sees the emptiness of phenomena, and relative bodhichitta which is the aspiration to practice the six paramitas and free all beings from the suffering of samsara.

Bodhisattva (Tib. *chang chup sem pa*) An individual who is committed to the Mahayana path of practising compassion and the six paramitas in order to achieve Buddhahood and free all beings from samsara. More specifically, those with a motivation to achieve liberation from samsara and are on one of the ten Bodhisattva levels that culminates in Buddhahood.

Bodhisattva levels (Skt. *bhumi,* Tib. *sa*) The levels or stages a Bodhisattva goes through to reach enlightenment. These consist of ten levels in the sutra tradition and thirteen in the tantra tradition.

Bodhisattva vow A vow in which one promises to practice in order to bring all other sentient beings to Buddhahood.

Brahmin A Hindu of the highest caste who usually performs the priestly functions.

Buddha-nature (Skt. *Tathagatagarbha*, Tib. *de shin shek pay nying po*) The original nature present in all beings which when realised leads to enlightenment. It is often called the essence of Buddhahood or enlightened essence.

Buddha Gautama The Shakyamuni Buddha or the Gautama Buddha refers to the Buddha who lived between 563 and 483 B.C.E.

Buddha Shakyamuni (Tib. *shakya tubpa*) The Shakyamuni Buddha, often called the Gautama Buddha, refers to the latest Buddha who lived between 563 and 483 B.C.E.

Buddhadharma The teachings of the Buddha.

Buddhakaya (Tib. *sang gye chi cho*)See kayas, three.

chakra (Tib. *kor lo*) Literally “wheels.” These are points along the central channel at the forehead, throat, heart, etc. where there is an broadening of channels.

Chandrakirti A seventh century Indian Buddhist scholar of the Madhyamika school who is best known for founding the Prasangika sub-school and writing two treatises on emptiness using logical reasoning.

Chenrezig (Skt. *Avalokiteshvara*) Deity of compassion.

Chittamatra school (Tib. *sem tsampa*) A school founded by Asanga in the fourth century and is usually translated as the Mind Only School. It is one of the four major schools in the Mahayana tradition and its main tenet (to greatly simplify) is that all phenomena are mental events.

clarity (Tib. *selwa*) Also translated as luminosity. The nature of mind is that it is empty of inherent existence, but the mind is not just voidness, completely empty because it has this clarity which is awareness or the knowing of mind. So clarity is a characteristic of emptiness (*Shunyata*) of mind.

clear light (Skt. *prabhasvara*, Tib. *ösel*) A subtle state of mind and according to tantric teachings is the state of mind wherein highest realisation is attained.

compassion (Skt. *karuna*, Tib. *nying je*) In Buddhist terms this is the desire for liberation of all sentient beings regardless of who they are. This feeling can only be developed with extensive meditation and understanding of the Buddhist path.

conventional truth (Tib. *kun sop*) There are two truths: relative and absolute. Conventional or relative truth is the perception of an ordinary (unenlightened) person who sees the world with all his or her projections based on the false belief in self.

convention wisdom (Tib. *kunsop*) There are two truths: relative or conventional and ultimate or absolute truth. Relative truth is the perception of an ordinary (unenlightened) person who sees the world with all his or her projections based on the false belief in ego.

conditioned existence (Skt. *samsara*, Tib. *khor wa*) Ordinary existence which contains suffering because one still possesses attachment, aggression, and ignorance. It is contrasted to liberation or nirvana.

consciousness (Skt. *vijnana*, Tib. *nam shé)*

convention wisdom (Tib. *kun sop*) There are two truths: relative and absolute. Relative truth is the perception of an ordinary (unenlightened) person who sees the world with all his or her projections based on the false belief in ego.

daka (Tib. *khandro*) A male counterpart to a dakini.

dakini (Tib. *khandroma*) A yogini who has attained high realisations of the fully enlightened mind. She may be a human being who has achieved such attainments or a non-human manifestation of the enlightened mind of a meditational deity.

dependent origination (Skt. *pratityasamutpada*, Tib. *ten drel*) The principal that nothing exists independently, but comes into existence only in dependence on various previous causes and conditions. There are twelve successive phases of this process that begin with ignorance and end with old age and death.

desire realm (Tib. *dö kham*) The realm where the six realms of samsara abide. It is called the desire realm because these beings are continually tempted by desire.

dharma (Tib. *chö*) This has two main meanings: Any truth such as the sky is blue and secondly, as used in this text, the teachings of the Buddha (also called buddha-dharma).

Dharma (Tib. *chö*) We have followed the convention of capitalising dharma when it means the teachings of the Buddha.

dharmachakra (Skt. for "wheel of dharma," Tib. *chö chi khor lo*) The Buddha's teachings correspond to three levels: the hinayana, the Mahayana and the Vajrayana with each set being one turning of the wheel of dharma.

Dharmadhatu (Tib. *chö ying*) The all-encompassing space, unoriginated and without beginning, out of which all phenomena arises. The Sanskrit means "the essence of phenomena" and the Tibetan means "the expanse of phenomena" but usually it refers to the emptiness, which is the essence of phenomena.

Dharmakaya (Tib. *chö ku*) One of the three bodies of Buddha. It is enlightenment itself, that is wisdom beyond reference point. See kayas, three.

dharmata (Tib. *chö nyi*) Dharmata is often translated as "suchness" or "the true nature of things" or "things as they are." It is phenomena as it really is or as seen by a completely enlightened being without any distortion or obscuration so one can say it is "reality."

dhatu (Skt., Tib. *kham*) There are five elements of everything in the world in Buddhism: earth, water, fire, wind, and space (or ether). The internal elements are the same but have a property associated with them so there is: earth (solidity), fluidity (water), fire (heat), wind (movement), and space (the vacuities within the body).

disturbing emotion (Skt. *klesha,* Tib. *nyön mong*) The emotional obscurations (in contrast to intellectual obscurations) which are also translated as "afflictions" or "poisons." The three main kleshas are (passion or attachment), (aggression or anger); and (ignorance or delusion). The five kleshas are the three above plus pride and (envy or jealousy).

dorje (Skt. *vajra*) Usually translated "diamond like." This may be an implement held in the hand during certain Vajrayana ceremonies or it can refer to a quality which is so pure and so enduring that it is like a diamond.

egolessness (Tib. *dag me***)** Also called selflessness. There are two kinds of egolessness**—**the egolessness of other, that is, the emptiness of external phenomena and the egolessness of self, that is, the emptiness of a personal self.

egolessness or selflessness of person (Skt. *pudgalanairatmya*) This doctrine asserts that when one examines or looks for the person, one finds that it is empty. The person does not possess a self (Skt. *atman*, Tib. *bdag-nyid*) as an independent or substantial self. This position is held by most Buddhist schools.

egolessness or selflessness of phenomena (Skt. *dharma-nairatmya*) This doctrine asserts than not only is there selflessness of person, but when one examines out phenomena, one finds that this external phenomena is also empty, i.e., it does not have an independent or substantial nature. This position is not held by the hinayana schools, but is put forth by the Mahayana schools, particularly the Chittamatra school.

emptiness (Skt. *Shunyata***,** Tib. *tong pa nyi*) Also translated as voidness. The Buddha taught in the second turning of the wheel of dharma that external phenomena and the internal phenomena or concept of self or "I" have no real existence and therefore are "empty."

eternalism (Tib. *tak ta*) A belief that one's self has concrete existence and is eternal.

five aggregates (Skt. *skandha*) Literally heaps. The aggregates are the five basic transformations that perceptions undergo when an object is perceived. These are form, feeling, identification, formation, and consciousness.

five paths (Tib. *lam nga*) Traditionally, a practitioner goes through five stages or paths to enlightenment. These are (1) The path of accumulation which emphasises purifying one's obscurations and accumulating merit. (2) The path of junction or application in which the meditator develops profound understanding of the four noble truths and cuts the root to the desire realm. (3) The path of insight or seeing in which the meditator develops greater insight and enters the first Bodhisattva level. (4) The path of meditation in which the meditator cultivates

insight in the second through tenth Bodhisattva levels. (5) The path of fulfilment which is the complete attainment of Buddhahood.

form kayas (Skt. *rupakaya*, Tib. *zug ku*) The Sambhogakaya and the Nirmanakaya. See the kayas, three.

form realm (Tib. *zuk kham*) These are seventeen heavenly realms in which beings have bodies of light. See the realms, three

formless realm (Tib. *zuk me kham*)The abode of an unenlightened being who has practised the four absorptions. See the realms, three

four immeasurables (Skt. *apramanani*, Tib. *tse me shi*) These are four qualities one achieves with complete enlightenment that help others. They are inconceivable because ordinary persons cannot conceive of them. They are limitless loving-kindness, limitless compassion, limitless joy, and limitless equanimity.

form kayas or form body (Skt. *rupakaya*, Tib. *zug ku*) The Sambhogakaya and the Nirmanakaya. See the kayas, three.

four inconceivables see four immeasurables.

four noble truths (Tib. *pak pay den pa shi*) The Buddha began teaching with a talk in India at Sarnath on the four noble truths. These are the truth of suffering, the truth of the cause of suffering, the cessation of suffering, and the path. These truths are the foundation of Buddhism, particularly the Theravadin path.

four particularities These are the characteristics of buddha nature when it manifests as complete enlightenment. These are lucid clarity, purity, possessing buddha characteristics of enlightenment, and the presence of non-conceptual and analytical judgement.

Gelug school One of the main four Tibetan schools of Buddhism founded by Tsongkhapa (1357-1419 C.E.) and is headed by His Holiness the fourteenth Dalai Lama.

geshe (Tib.) A scholar who has attained a doctorate in Buddhist studies. This usually takes fifteen to twenty years to attain.

ground, path, and fruition This is a logical method for describing something used in many Buddhist works. First one describes the beginning causal conditions (ground), then the coming together of these causes towards some goal (path), and finally the result (fruition).

guru (Tib. *lama*) A teacher in the Tibetan tradition who has reached realisation.

guru yoga (Tib. *lamay naljor*) A practice of devotion to the guru culminating in receiving his blessing and blending indivisibly with his mind. Also the fourth practice of the preliminary practices of *ngöndro*.

hinayana (Tib. *tek pa chung wa*) Literally, the "lesser vehicle." The term refers to the first teachings of the Buddha which emphasised the careful examination of mind and its confusion. Also known as the Theravadin path.

insight meditation (Skt. *vipassana*, Tib. *lhak tong*) Meditation that develops insight into the nature of phenomena. In the Theravada tradition this involves observing every thought in daily life. In the Vajrayana it involves more a close examination of the emptiness of phenomena. The other main meditation is shamatha meditation.

interdependence (Skt. *pratityasamutpada*, Tib. *tren drel*) Also called dependent origination. The principal that nothing exists independently, but comes into existence only on dependency of various previous causes and conditions. There are twelve successive phases of this process that begin with ignorance and end with old age and death.

interdependent origination (Skt. pratityasamutpada, Tib. *tren drel*) The twelve successive phases that begins with ignorance and ends with old age and death.

Jamgön Kongtrül (1813-1899 C.E.) Also known as Lodro Thaye. He was best known for founding the Rimé movement which is a non-sectarian, eclectic movement which preserved the various practice lineages that were on the verge of extinction. He also was a prolific writer of ninety volumes.

jnana (Tib. *ye she*) Enlightened wisdom which is beyond dualistic thought.

Kagyu (Tib.) One of the four major schools of Buddhism in Tibet. It was founded by Marpa and is headed by His Holiness Karmapa. The other three are the Nyingma, the Sakya, and the Gelugpa schools.

kalpa (Tib., Skt. *yuga*) An aeon which lasts in the order of millions of years.

karma (Tib. *lay*) Literally "action." Karma is a universal law that when one does a wholesome action one's circumstances will improve and when one does an unwholesome action negative results will eventually occur from the act.

Karma Kagyu (Tib.) One of the eight schools of the Kagyu lineage of Tibetan Buddhism which is headed by His Holiness Karmapa.

kayas, three (Tib. *ku sum*) There are three bodies of the Buddha: the Nirmanakaya, Sambhogakaya and Dharmakaya. The Dharmakaya, also called the "truth body," is the complete enlightenment or the complete wisdom of the Buddha which is unoriginated wisdom beyond form and manifests in the Sambhogakaya and the Nirmanakaya. The Sambhogakaya, also called the "enjoyment body," manifests only to bodhisattvas. The Nirmanakaya, also called the "emanation body," manifests in the world and in this context manifests as the Shakyamuni Buddha.

klesha (Tib. *nyön mong*) The emotional obscurations (in contrast to intellectual obscurations) which are also translated as "disturbing emotions" or "poisons." The three main kleshas are (passion or attachment), (aggression or anger); and (ignorance or delusion). The five kleshas are the three above plus pride and (envy or jealousy).

klesha consciousness (Tib. *nyön yid*) The seventh of the eight consciousnesses. See consciousnesses, eight.

lama (Skt. *guru*) A spiritual teacher.

loving-kindness (Skt. maitri, Tib. *jam pa*) This is compassion for oneself and is a prerequisite to compassion for others (Skt. karuna).

luminosity (Tib. *selwa*) In the third turning everything is void, but this voidness is not completely empty because it has luminosity. Luminosity or clarity allows all phenomena to appear and is a characteristic of emptiness (Skt. *Shunyata*).

Madhyamika (Tib. *u ma*) The most influential of the four schools of Indian Buddhism founded by Nagarjuna in the second century C.E. The name comes from the Sanskrit word meaning "the Middle-way" meaning it is the middle way between eternalism and nihilism. The main postulate of this school is that all phenomena—both internal mental events and external physical objects—is empty of any true nature. The school uses extensive rational reasoning to establish the emptiness of phenomena. This school does, however, hold that phenomena do exist on the conventional level of reality.

mahamudra (Tib. *cha ja chen po*) Literally, "great seal" meaning that all phenomena are sealed by the primordially perfect true nature. This form of meditation is traced back to Saraha (10th century) and was passed down in the Kagyu school through Marpa. This meditative transmission emphasises perceiving mind directly rather than through rational analysis.

mahapandita (Tib. *pan di ta chen po*) A very great Buddhist scholar (pandita).

mahasiddha (Tib. *drup thop chen po)* A practitioner who has a great deal of realisation. These were particularly Vajrayana practitioners who lived in India between the eight and twelfth century and practised tantra. The biography of some of the most famous is found in *The Eighty-four Mahasiddhas***.**

Mahayana (Tib. *tek pa chen po*) Literally, the "great vehicle." These are the teachings of the second turning of the wheel of dharma, which emphasise Shunyata, compassion, and universal buddha nature.

Maitreya (Tib. *jampa*) In this work refers to the Bodhisattva Maitreya who live at the time of the Buddha. Maitreya is presently residing in the Tushita pure realm until he becomes the fifth buddha of this aeon.

mandala offering One of the four ngöndro practice. See ngöndro.

Manjushri (Tib. *Jampalyang*) A meditational deity representing discriminative awareness (prajna) known for knowledge and learning. Usually depicted as holding a sword in the right hand and scripture in the left.

mantrayana Another term for the Vajrayana.

Marpa (1012-1097 C.E.) Marpa was known for being a Tibetan who made three trips to India and brought back many tantric texts including the Six Yogas of Naropa, the Guhyasamaja, and the Chakrasamvara practices. His teacher was Tilopa and he founded the Kagyu lineage in Tibet.

meditative absorption (Skt. *samadhi*, Tib. *ting nge dzin*) This is one-pointed meditation and is the highest form of meditation.

mental consciousness (Tib. *yid kyi namshe*) The sixth consciousness responsible for analysing the sensory perceptions of the five sensory consciousnesses. See consciousnesses, eight.

Middle-way (Tib. *u ma*) or Madhyamika School. A philosophical school founded by Nagarjuna and based on the Prajnaparamita sutras of emptiness.

Milarepa (1040-1123 C.E.) Milarepa was a student of Marpa who attained enlightenment in one lifetime. His student Gampopa founded the (Dagpo) Kagyu lineage.

Mind-Only school. Also called Chittamatra school. This is one of the major schools in the Mahayana tradition founded in the fourth century by Asanga that emphasised everything is mental events.

mind poisons (Tib. *duk*). Literally means "poison" but is usually translated as "defilements" in this text. The three main poisons are passion or desire, aggression or anger, and ignorance. The five poisons are the three above plus pride and envy or jealousy.

mudra (Tib. *chak gya*) In this book it is a "hand seal" or gestures which are performed in specific tantric ritual practices to symbolise certain aspects of the practice being done.

Nagarjuna (Tib. *ludrup)* An Indian scholar in the second century who founded the Madhyamika philosophical school which emphasised emptiness.

Nalanda The greatest Buddhist University from the fifth to the tenth century located near modern Rajagriha which was the seat of the Mahayana teachings and had many great Buddhist scholars who studied there.

Naropa (956-1040 C.E.) An Indian master who is best known for transmitting many Vajrayana teachings to Marpa who took these back to Tibet before the Moslem invasion of India.

nihilism (Tib. *ché ta*) The extreme view of nothingness, the non-existence of a mind after death.

Nirmanakaya (Tib. *tulku*) There are three bodies of the Buddha and the Nirmanakaya or "emanation body" manifests in the world and in this context manifests as the Shakyamuni Buddha. See kayas, three.

nirvana (Tib. *nyangde)* Literally, "extinguished." Individuals live in samsara and with spiritual practice can attain a state of enlightenment in which all false ideas and conflicting emotions have been extinguished. This is called nirvana.

noble truths, four (Tib. *pak pay den pa shi*) The Buddha founded Buddhism with a teaching at Sarnath, India on the four noble truths. These are the truth of suffering, the truth of the cause of suffering, the cessation of suffering, and the path. These are the foundation of Buddhism, particularly the hinayana path.

Nyingma (Tib.) The oldest school of Buddhism based on the teachings of Padmasambhava and others in the eighth and ninth centuries.

obscurations, two (Tib. *drippa nyi*) The first kind of obscuration to achieving enlightenment along the path is the cognitive obscurations (Tib. *shes sgrib*) and the second kind are the emotional obscurations (Tib. *nyon sgrib*).

Padmasambhava (Tib. *Guru Rinpoche*) He was invited to Tibet in the ninth century C.E. and is known for pacifying the non-Buddhist forces and founding the Nyingma lineage.

pandita (Tib. *pan di ta*) A great scholar.

paramitas, six (Tib. *parol tu chinpa*) Sanskrit for "perfections" and the Tibetan literally means "gone to the other side." These are the six practices of the Mahayana path: Transcendent generosity (dana), transcendent discipline (shila), transcendent patience (kshanti), transcendent exertion (virya), transcendent meditation (dhyana), and transcendent knowledge (prajna). The ten paramitas are these plus aspirational prayer, power, and yeshe.

Parinirvana (Tib. *yongs su mya ngan las 'das pa*) When the Buddha died, he did not die an ordinary death to be followed by rebirth so his death is the Parinirvana because it was then end of all rebirths because he had achieved complete enlightenment.

path, Buddhist (Tib. *lam*) The path refers to the process of attaining enlightenment. Path may also refer to part of the threefold logic of ground, path, and fruition.

paths, five (Tib. *lam nga*) Traditionally, a practitioner goes through five stages or paths to enlightenment. These are (1) The path of accumulation which emphasises purifying one's obscurations and accumulating merit. (2) The path of junction or application in which the meditator develops profound understanding of the four noble truths and cuts the root to the desire realm. (3) The path of insight or seeing in which the meditator develops greater insight and enters the first Bodhisattva level. (4) The path of meditation in which the meditator cultivates insight in the second through tenth Bodhisattva levels. (5) The path of fulfilment which is the complete attainment of Buddhahood.

prajna (Tib. *she rab*) In Sanskrit it means "perfect knowledge" and can mean wisdom, understanding, or discrimination. Usually it means the wisdom of seeing things from a high (e.g. non-dualistic) point of view.

Prajnaparamita (Tib. *sherab chi parol tu chin pa*) The Buddhist literature outlining the Mahayana path and emptiness written mostly around the second century.

Pratyekabuddha (Tib. *rang sang gye*)Literally, solitary releaser. A realised hinayana practitioner who has achieved the knowledge of how it is and variety, but who has not committed him or herself to the Bodhisattva path of helping all others.

pratimoksha vows (Tib. *so sor tar pa*) The vows of not killing, stealing, lying, etc. which are taken by monks and nuns.

pure realm (Tib. *dag zhing*) Realms created by buddhas which are totally free from suffering and dharma there can be received directly. These realms are presided over by various buddhas such as Amitabha, Avalokiteshvara, and Maitreya who presides over Tushita.

ratna (Tib. *kern cho*) Literally "a jewel" but in this context refers to the three jewels which are the Buddha, the dharma, and the sangha.

realms, three Existence in samsara is in one of three realms: the desire realm in which beings are reborn into bodies in the six realms of samsara based on their karma; the form realm in which beings, due to the power of their meditations, are born with immaterial bodies; the formless realm in which beings with meditative absorption have entered a state of meditation after death, where the processes of thoughts and perception have ceased, and there are thus no bodies, and no actual realms, environments, or locations.

refuge (Tib. *kyab*, trs. *skyabs*) In the Buddhist context to take refuge means to accept the Buddha and the Buddhist teachings as the path one wants to takes.

relative truth (Tib. *kun sop*) There are two truths: relative and absolute. Relative truth is the perception of an ordinary (unenlightened) person who sees the world with all his or her projections based on the false belief in self.

Rinpoche Literally, "very precious" and is used as a term of respect for a Tibetan guru.

rupakaya (Tib. *zuk kyi ku*) The form bodies which encompass the Sambhogakaya and the Nirmanakaya.

sadhana (Tib. *drup tap*) A tantric ritual text which details how to attain meditative realisation of a specific mandala of deities.

Shakyamuni Buddha (Tib. *shakya tubpa*) The Shakyamuni Buddha, often called the Gautama Buddha, refers to the latest Buddha who lived between 563 and 483 B.C.E.

Shakya (Tib. *sa skya*) One of the four major schools of Tibetan Buddhism. It was established by Drogmi Lotsawa in the eleventh century.

Shakya Pandita A hereditary head of the Shakya lineage. A great scholar (1181-1251 C.E.) who was an outspoken opponent of the Kagyu teachings. He also became head of the Tibetan state under the authority of the Mongol emperors.

samadhi (Tib. *tin ne zin*) Also called meditative absorption or one-pointed meditation, this is the highest form of meditation.

Samantabhadra (Tib. *Kuntuzangpo*) This is the primordial Dharmakaya buddha. It is said that at the beginning Samantabhadra saw the separation of “I” and “other” and was not fooled by it unlike everyone else.

shamatha or tranquillity meditation (Tib. *shinay*) This is basic sitting meditation in which one usually follows the breath while observing the workings of the mind while sitting in the cross-legged posture. The main purpose of shamatha meditation is to settle or tame the mind so that it will stay where one places it.

samaya (Tib. *dam sig*) The vows or commitments made in the Vajrayana which can be to a teacher or to a practice.

Sambhogakaya (Tib. *long chö dzok ku*) There are three bodies of the Buddha and the Sambhogakaya, also called the “enjoyment body,” is a realm of the Dharmakaya which only manifests to bodhisattvas. See the three kayas.

samsara (Tib. *kor wa*) Conditioned existence of ordinary life in which suffering occurs because one still possesses attachment, aggression, and ignorance. It is contrasted to nirvana.

sangha (Tib. *gen dun*) These are the companions on the path. They may be all the persons on the path or the noble sangha, which are the realised ones.

Sautrantika school (Tib. *do dé pe*) One of the four major schools of Indian Buddhism. This is a hinayana school.

secret mantra (Tib. *sang ngak*) A name for the Vajrayana.

selflessness (Tib. *dag me*) Also called egolessness. In two of the hinayana schools (Vaibhashika and Sautrantika) this referred exclusively to the fact that “a person” is not a real permanent self, but rather just a collection of thoughts and feelings. In two of the Mahayana schools (Chittamatra and Madhyamika) this was extended to mean there was no inherent existence to outside phenomena as well.

selwa Tibetan for luminosity. In the Vajrayana everything is void, but this voidness is not completely empty because it has luminosity. Luminosity or clarity allows all phenomena to appear and is a characteristic of emptiness (Shunyata).

Shantideva (675- 725 C.E.) A great Bodhisattva who lived in 7th and 8th century in India known for his two works on the conduct of a Bodhisattva.

shinay (Tib., Skt. *shamatha*) Often called tranquillity meditation. This is basic sitting meditation in which one usually follows the breath while observing the workings of the mind while sitting in the cross-legged posture.

shastra (Tib. *tan chö*) The Buddhist teachings are divided into words of the Buddha (the sutras) and the commentaries of others on his works the (shastras).

Shravaka (Tib. *nyen thö*) Literally "those who hear" meaning disciples. A type of realised hinayana practitioner (arhat) who has achieved the realisation of the non-existence of personal self.

siddha (Tib. *drup top)* An accomplished Buddhist practitioner.

siddhi (Tib. *ngodrup*) Spiritual accomplishments of accomplished practitioners.

six realms of samsara (Tib. *rikdruk*) These are the possible types of rebirths for beings in samsara and are: the god realm in which gods have great pride, the asura realm in which the jealous gods try to maintain what they have, the human realm which is the best realm because one has the possibility of achieving enlightenment, the animal realm characterised by stupidity, the hungry ghost realm characterised by great craving, and the hell realm characterised by aggression.

skandha (Tib. *pung pa*) Literally "heaps." These are the five basic transformations that perceptions undergo when an object is perceived: form, feeling, perception, formation, and consciousness. First is form which includes all sounds, smells, etc. everything we usually think of as outside the mind. The second and third are sensations (pleasant and unpleasant, etc.) and identification. Fourth is mental events which actually include the second and third aggregates. The fifth is ordinary consciousness such as the sensory and mental consciousnesses.

space (Skt. *dhatu*, Tib. *ying*)

stupa (Tib. *chö ten*) A dome shaped monument to the Buddha which often contains relics and remains of the Buddha or great bodhisattvas.

suchness (Skt. tathagata, Tib. *de kho na nyi*) This is things as they really are, not as they appear.

sugatagarbha (Tib. *der sheg nying po*) Buddha nature or that enlightened essence present in all beings that allows them to have the capacity to achieve enlightenment. It is closely related to Tathagatagarbha.

Shunyata (Tib. *tong pa nyi*) Usually translated as voidness or emptiness. The Buddha taught in the second turning of the wheel of dharma that external phenomena and internal phenomena or the concept of self or "I" have no real existence and therefore are "empty."

sutra (Tib. *do*) These are the hinayana and Mahayana texts which are the words of the Buddha. These are often contrasted with the tantras which are the Buddha's Vajrayana teachings and the shastras which are commentaries on the words of the Buddha.

sutrayana The sutra approach to achieving enlightenment which includes the hinayana and the Mahayana.

Svabhavakaya (Tib. *ngo wo nyi kyi ku*) The essence body and refers to the Dharmakaya of the Buddha.

tantra (Tib. *gyü)* One can divide Tibetan Buddhism into the sutra tradition and the tantra tradition. The sutra tradition primarily involves the academic study of the Mahayana sutras and the tantric path primarily involves practising the Vajrayana practices. The tantras are primarily the texts of the Vajrayana practices.

Tathagatas (Tib. *dezhin shekpa*)Literally, those who have gone to thusness. A title of the Buddha and bodhisattvas.

Tathagatagarbha (Tib. *deshin shekpai nying po*) Literally, the seed or essence of tathatas which is usually translated as Buddha-nature or buddha essence. It is the seed or essence of enlightenment possessed by all sentient beings and which allows them to have the potential to attain Buddhahood.

thangka (Tib.) A Tibetan religious scroll.

Theravada School (Tib. *neten depa*) A school, sometimes called the hinayana, which is the foundation of Buddhism and this school emphasises the careful examination of mind and its confusion.

Theravadin (Tib. *neten depa pa*) A follower of the Theravada school.

three immutables These are the hinayana, the Mahayana, and the Vajrayana.

three jewels (Tib. *kön chok sum*) These are the Buddha, the dharma, and the sangha.

three realms These are three categories of samsara. The desire realm includes existences where beings are reborn with solid bodies due to their karma ranging from the deva paradises to the hell realms. The form realm is where beings are reborn due to the power of meditation; and their bodies are immaterial in this realm. These are the meditation paradises. The formless realm is where beings due to their meditation (samadhi), have entered a state of meditation after death and the processes of thought and perception have ceased.

three roots (Tib. *tsa wa sum*) These are the lamas, the yidams, and the dharma protectors.

Tilopa (928-1009 C.E.) One of the eighty-four mahasiddhas who became the guru of Naropa who transmitted his teachings to the Kagyu lineage in Tibet.

tradition of profound view (Tib. ta wa zap mo?)This tradition is one of the principal Mahayana traditions in India which was founded by Nagarjuna in the 2nd century C.E. It is the Madhyamika “middle way“ that teaches emptiness of all external and internal phenomena.

tradition of vast conduct (Tib. chö pa gya chen po?) This tradition is one of the two principal Mahayana traditions in India founded by Asanga in the fourth century A. D. It is the Chittamatra or “mind only” school that teaches how all phenomena are mind created. It gave rise to the Mahayana traditions of Abhidharma and logic.

tranquillity meditation (Skt. *shamatha*, Tib. *shinay)* A basic meditation practice aimed at taming and sharpening the mind. It is also called basic sitting meditation.

Tripitaka (Tib. *de nö sum*)Literally, the three baskets. There are the sutras (the narrative teachings of the Buddha), the vinaya (a code for monks and nuns) and the Abhidharma (philosophical background of the dharma).

tulku (Tib., Skt. *Nirmanakaya*) A manifestation of a buddha that is perceived by an ordinary person. The term has commonly been used for a discovered rebirth of any teacher.

Tushita (Tib. *gan dan*) This is one of the heaven fields of the Buddha. Tushita is in the Sambhogakaya and therefore is not located in any place or time.

two truths (Skt. *dvisatya*, Tib. *den pa gnyi*) There is the conventional or relative truth which is the world as we normally experience it with solid objects. The other truth is ultimate or absolute truth which is that ultimately phenomena are empty.

ultimate level (Tib. *dondam*)This ultimate truth which can only be perceived by an enlightened individual is that all phenomena both internal (thoughts and feelings) and external (the outside physical world) does not have any inherent existence.

Vairocana (Tib. *nam par nang dze*) The Sambhogakaya buddha of the buddha family.

vajra (Tib. *dorje*) Usually translated "diamond like." This may be an implement held in the hand during certain Vajrayana ceremonies, or it can refer to a quality which is so pure and so enduring that it is like a diamond.

Vajradhara (Tib. *Dorje Chang*) The name of the Dharmakaya Buddha. Many of the teachings of the Kagyu lineage came from Vajradhara.

Vajrasattva (Tib. *Dorje Sempa*) The Buddha of purification. Vajrasattva practice is part of four preliminary practices.

Vajrayana (Tib. *dorje tek pa*) There are three major traditions of Buddhism (hinayana, Mahayana, Vajrayana) The Vajrayana is based on the tantras and emphasises the clarity aspect of phenomena and is mainly practised in Tibet.

Vasubandhu (Tib. *yik nyen*) A great fourth century Indian scholar who was brother of Asanga and wrote the hinayana work the *Abhidharmakosha* explaining the Abhidharma.

Vinaya (Tib. *dul wa*) These are the teachings by the Buddha concerning proper conduct. There are seven main precepts that may be observed by lay persons and 125 or 320 to be observed by monks and nuns.

vipassana meditation (Tib. *lha tong*)Sanskrit for "insight meditation" This meditation develops insight into the nature of reality (Skt. *dharmata*). The other main meditation is shamatha meditation.

voidness (Skt. *Shunyata* Tib. *tong pa nyi*) Usually translated as voidness or emptiness. The Buddha taught in the second turning of the wheel of dharma that external phenomena and internal phenomena or concept of self or "I" have no real existence and therefore are "empty."

wisdom of nature of phenomena (Tib.*ji ta ba*) This is transcendent knowledge (Skt. *jnana*) of the true nature of reality, not as it appears to individuals in samsara.

wisdom of multiplicity or variety (Tib.*ji nye pa*) This is the transcendent knowledge (jnana) of the variety of phenomena.

yana (Tib. *thek pa*) Literally means vehicle but refers here to level of teaching. There are three main yanas (see hinayana, Mahayana, and Vajrayana).

yidam (Skt. *ishtadevata*) A tantric deity that embodies qualities of Buddhahood and is practised in the Vajrayana. Also called a tutelary deity.

yogi (Tib. *naljorpa*) A Buddhist practitioner who has chosen an unconventional path of practising.

yoga Literally, union. In this text it refers to special movement and breathing exercises that are done to enhance meditation by clearing the subtle channels.